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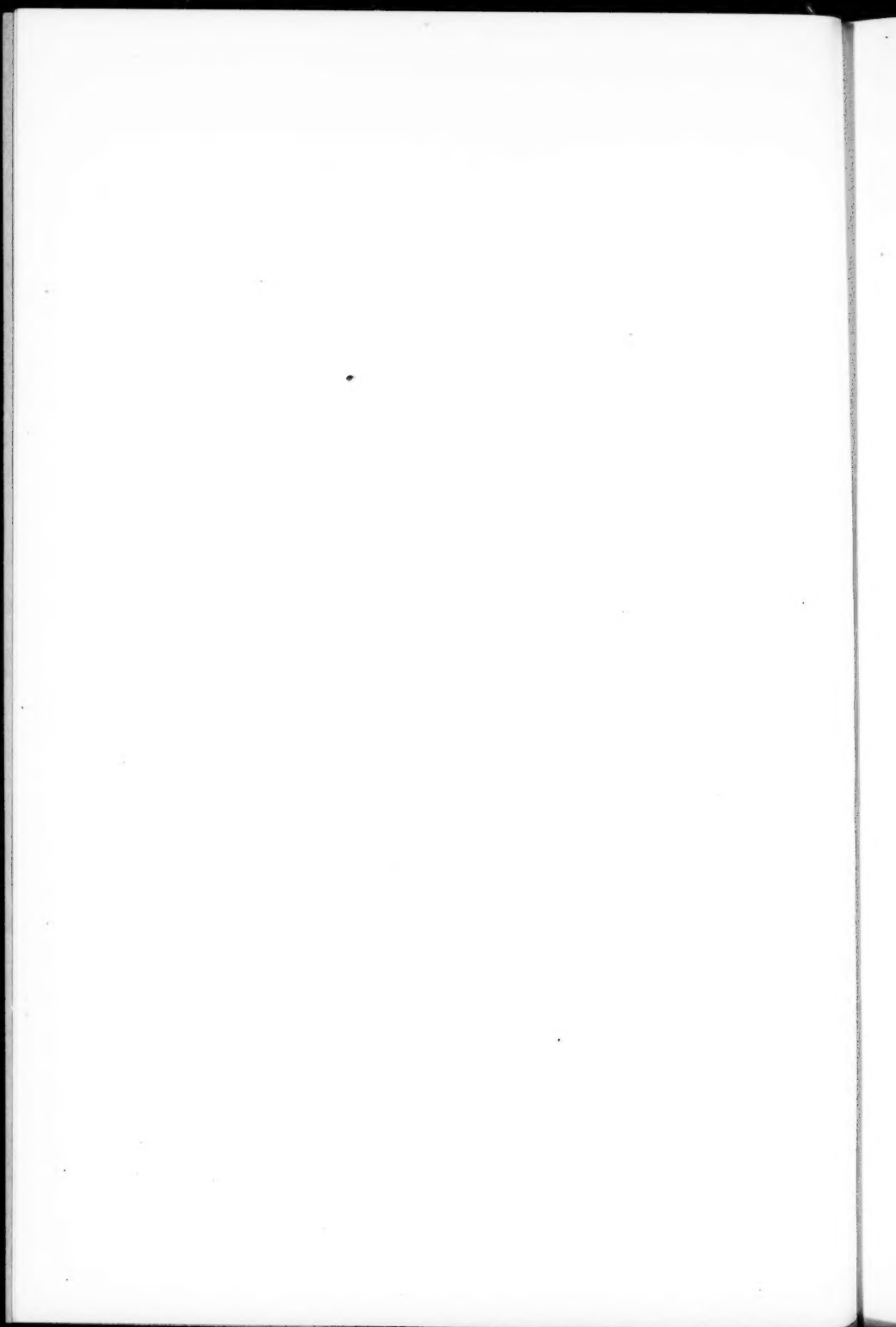
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The Common Good¹

ARTHUR E. MURPHY

The problem I propose to investigate in this paper is *prima facie* a modest one, for it concerns the meaning of a well known expression in a use with which both practical men and philosophers are familiar. The expression is "the common good" as it occurs in statements which affirm that "the common good," "the public interest," or "the welfare of the community" requires or warrants one sort of action or another. The context of such use is that in which reasons are asked for and given in support of orders issued, claims presented or policies recommended, and in which a distinction is made between good reasons and bad. In raising the question of meaning here I have no special analytic or metaphysical axe to grind. Most of us on many occasions have considered and discussed claims thus supported as if we understood them and have accepted some and rejected others on what we took to be good grounds. It is difficult to see how the intelligent discussion of social policies could go on if we did not. Our present trouble is that on fundamental issues the discussion of social policies is by no means as intelligent as it ought to be. Some part of this failure is due, I think, to the fact that in the social situations in which our talk of "common good" arises we are not clear in our minds as to what it is that we are trying to say or how properly to test the cogency of what is offered as a reason. Hence one more effort to reach a better understanding is perhaps worth making.

I

The natural starting point for such an inquiry is a closer look at the context in which, prior to any intrusion of philosophical analysis, these words are used with conviction and practical effect. One such use, at least, is obvious. Like other expressions that invoke ideals for purposes of social action, "the common good" is a term of praise and an instrument of power. In the public speech of those who are expert in its practical use, it is a potent factor in the mobilization of mass support for policies requiring a considerable effort of voluntary cooperation for their successful prosecution. The larger undertakings of modern society,

¹Presidential address delivered before the forty-seventh annual meeting of the Eastern Division of the American Philosophical Association at the University of Toronto, December 28, 29, 30, 1950.

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both in peace and war, do require such cooperation and words thus used are essential links in the process that unites a multiplicity of individual responses in a pattern of coordinated behavior. Moved by appeals to the righteous claims of a common cause men have willingly worked and died together as they would not have worked or died for more tangible and less exalted ends. In a world once more preparing itself for total war, this use of the language of ideals has an unmistakable significance and "the common good" a "social reality" that even the most hard headed of social realists can appreciate.

So far, then, we may safely say that the context in which the expression we are examining has an authentic use is that in which emotively potent language is employed to elicit agreement in attitude on the part of those addressed. The analysts who have recently paid most attention to the uses of "ethical language" have properly observed and stressed this fact.² In so doing they have emphasized in an illuminating way the likeness of the verbal procedures of moralists and politicians to those of advertisers and other social experts in persuasive discourse. Men are thus moved by appeals to "common good" and also by the words of praise in which a popular radio comedian expresses and incites approval for the brand of cigarette he has been hired for a season to delight in. In each case a large scale social agreement is achieved by the use of words designed to influence attitudes, not merely to convey information, and in each the language used is to be understood in the light of that distinctive interest and intent. So far the procedures are alike and the same rules of interpretation should apply to both.

This authentic if somewhat rudimentary insight is a genuine contribution to our subject. It helps us locate the meaning of a questionable term by tracing it to the social neighborhood in which it works, and it calls our attention to some of its less genteel relations, to whom it bears a family resemblance. So far so good. But there are persuasions *and* persuasions, and for some of our purposes the difference between them may be at least as important as their similarity. An analysis that ignores or underestimates these differences through its reiterated insistence that words designed to influence our practical decisions are all alike persuasive in intent will advance our understanding at one point only to

²For the best brief account of this procedure see C. L. Stevenson, "The Nature of Ethical Disagreement" in Feigl and Sellars, *Readings in Ethical Analysis*, Appleton-Century-Crofts, 1949.

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obstruct it at another. I believe that current inquiries into the "emotive" uses of language are frequently in this way obstructive. Our present concern, however, is not to refute these theories but accurately to describe the situation of which we have so far given an inadequate account. Having therefore duly noted, in the fashion of the time, that appeals to "common good" are, and are meant to be, persuasive, let us now inquire more specifically what kind of persuasion this is and what sort of agreement is required if it is properly to do its work.

It is at least, and essentially, a persuasion offered to support and justify a decision or command. It is presented as a reason why something or other ought to be done or left undone, and its apparent cogency as thus understood is intrinsic to its effectiveness in eliciting agreement in attitude from those to whom it is addressed. This does not mean, of course, that those who understand and are moved by it will stop on each occasion to ask for evidence of the genuineness of the good it promises or the good faith of those who claim to speak for it. But it does mean that talk of this sort functions, like paper money, in terms of confidence and credit. The question of its warranted validity can meaningfully arise. When it does arise, the answer wanted is in terms of the rightness of its claim, not of the *de facto* efficacy of its emotive use. And until its cogency is reestablished it will not for the questioner be persuasive as it was before. That is why the masters of totalitarian propaganda are at such pains to see to it that such questions do not arise. A managed credulity is the only proper atmosphere in which to preserve the emotive efficacy of words that sound or look like reasons but will not bear the examination of an inquiring mind. Even here, however, the words must sound or look like reasons, for it is only as thus understood and accepted that they can perform their distinctive function.

What is this function, and how are reasons relevant to its fulfilment? To elicit agreement, to be sure. But to elicit agreement by reference to goods which those addressed will recognize as worth having, for whose attainment they acknowledge a shared responsibility, and with respect to which some decisions are warrantable as reasonable and right while others can properly be rejected as arbitrary or unwise. The language in which an approval thus substantiated is expressed is that of shared ideals, of loyalty and fair-dealing, of goods authentically worth the effort that is called for to secure them. This is a normative use of language; it answers questions about excellence and right and justice in terms of what, by relevant criteria, is reliably accredited as

excellent or right or just. There are advanced thinkers who find this usage esoteric and occult. If we would only tell them what we mean in terms that transform a justification into a description, a command or a verbal enticement, if we would just say plainly and with no nonsense what kind of an *is* an *ought* is supposed to be, *then* they would know what we were talking about and we could all do "metaethics" together.

But in that case we should not any longer be talking about the subject that here concerns us. For a justification is not a description, nor a command, nor a verbal enticement, and to talk about it as though it were is to talk, however meticulously and elaborately, about something else, with which for analytic purposes it has been mistakenly identified. Fortunately the more discerning analysts are coming to see that this is so and to direct their formidable powers, in consequence, to the elucidation of the logical structure of specific subject-matters to which particular types of reason are relevant rather than to the imposition upon all alike of a prefabricated "clarity" borrowed from mathematical logic and the preconception of a positivistic epistemology.³ I propose, within the limits of my competence, to follow their example.

In what sort of situation, then, would a question about the *reasons* for a practical decision, phrased in terms of common good, significantly arise, and how, in such a situation, could a relevant and cogent answer be identified? It would be a question about what ought to be done, asked by men who were capable of recognizing some obligations and were concerned in their common behavior to see to it that these obligations were met. It would refer to the conditions that made moral sense of their shared social concerns, to benefits received or anticipated and responsibilities incurred, and it would ask that a particular decision, on which agreement was sought, be justified by its contribution to some good they were thus jointly concerned to secure. If there were no disagreement with respect to such goods and obligations the request for justification would not, save rhetorically, arise. If there were no agreement there would be no common ground on which it could be reasonably discussed. The offering and testing of practical reasons, the reasons that justify a decision with respect to right and good, presuppose a tension of disagreements mediated by the shared commitments of a working understanding. A common good is the ideal content of this presupposed understanding functioning as a standard for

³Cf., for example, S. E. Toulmin's *The Place of Reason in Ethics*, Cambridge University Press, 1950.

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the adjudication of conflicting claims and the justification of questionable decisions. The language that invokes it is significantly addressed to men who, in such situations, ask for reasons and for whom an authentic obligation in a cause worth serving is a good and sufficient reason for the action called for in its name. To persuade, in this usage, is to convince, and the criteria that distinguish a warranted from a spurious claim are presupposed in the determination of the moral relevance and cogency of language used.

There are, then, as we noted, persuasions *and* persuasions, and the differences between them are important. The agreement in attitude evoked by the successful advertiser of cigarettes is casual, mindless, and irresponsible. It may appropriately be achieved by any means conducive to this end. Those who share a preference for Chesterfields, for example, need agree on little else to respond appropriately to the verbal bait presented to them. Nor is it essential to their enjoyment or the advertiser's profit that they judge or justify their approval of his product, though even here a form of words is used that panders to man's insatiable desire for reasons. Perhaps Chesterfields really are milder, and this is somehow a good thing, of which a discriminating smoker ought to take account. Nor, finally, does their shared addiction carry with it any further commitments that they need be seriously concerned to respect. A man may switch his brand of cigarettes or whiskey without prejudice to his position as a man of distinction.

The requirements for the agreement in attitude in which the language of common good has a distinctive use are more exacting. Here considerations are offered to persuade men to agree in what they recognize as right and reasonable, when they judge the issue fairly on the ground of shared benefits and responsibilities and are prepared to accept a verdict thus arrived at as a commitment to such further conduct as is warrantably called for on its accredited authority. This is properly described as ethical agreement because an ethical standard is presupposed in the determination of the pertinence of the considerations offered to support it and the moral authority of the decisions in which it is embodied. An agreement in attitude maintained in this way and at this level of responsible behavior is what makes a social group a community in the sense in which that term has a significant moral use. The common good is an ideal or represented good thus acknowledged and operative in rationally self-controlled behavior, and it is as thus united that men constitute a community in which the persuasive claim of social agencies to moral authority makes honest and examinable sense.

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We are now in a position to sum up the first stage in our inquiry in one negative and one positive conclusion. In quest of clarity concerning potent words of questionable import we looked for their meaning in their use, and found this usage in the process in which a language that invokes ideals asks for ethical agreement from those to whom it is persuasively addressed. So far our findings are in harmony with the analytic orthodoxies of the day. But we have found in *ethical* agreement rather more than the analysts of "ethical language" have been prepared to bargain for. For this turns out to be a normative use of language. The persuasions that support its claims are addressed to men as capable of moral understanding and call for justification on the terms it sets. An agreement to which the examinable validity of the persuasions offered made no difference, or in which moral relevance and cogency meant no more than the causal efficacy of "emotive" language in influencing attitudes by any means and for any ends the speaker found effective, would not be ethical agreement. That, on the contrary, is the way in which agreement in attitude is secured in situations in which the persuasion offered is not addressed to men as moral agents and in which, in consequence, the questions to which a moral reason is an answer do not significantly arise. It is not surprising that those who seek in such "emotive meaning" the pattern of significant ethical discourse make only nonsense of the claims and procedures of practical reason. This confirms their positivistic preconceptions, rules out hard questions with which their methods are not competent to deal, and sends them rejoicing on their way. Since our aim is to make sense of ethical agreement in the use and on the terms appropriate to its specific nature and intent, their way cannot be our way. We must therefore look elsewhere for the understanding which, by the very nature of their method and intent, they cannot give us. Nor is there longer any doubt as to where we are to look. Following the well-known semantic directive to point to the referent, we have, to the best of our ability, pointed. And what we are now plainly pointing at are the processes of communication in which moral authority is invoked, supported and used as an instrument of control in the ordering of group behavior. A community, whatever else it may be, is at least a social nexus within which such processes occur and are to some degree effective. Here at last our idealistic terminology appears to make connection with substantial fact and the "ought" of ethical language to find its locus in the existential context of an identifiable

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social process. From now on we should at least know what we are talking about and where to look for reliable answers to our questions.

II

Our inquiry has so far specified the context in which the claims of common good arise and can significantly be discussed, but it has not shown us how they can properly be tested. The language here employed is normative; it speaks of justification and makes pretensions to validity. If we are to understand its cogency, we must distinguish between its right and wrong use *for moral purposes*, when both are social facts. Nor can we simply appeal to "society" to make this distinction for us, for any such appeal yields morally equivocal results.

The gist of our difficulty is this. When we address men in the morally authoritative language of community we speak to them as if our mutual behavior were to be governed by the common purposes and responsibilities which give our claims a moral meaning, and as if they would so understand and respond to them. In fact, however, this is often not even approximately the case. "Society" as such is not community, in the sense in which community is a term of justification or the claims and interests of "common good" a valid moral reason. George Herbert Mead used to illustrate the wide range of "sociality" by instancing the "conversation of gestures" of a dogfight in which each participant adapts its behavior to the other in carrying out the social act in which they are mutually involved.⁴ It is hardly necessary to stress the point that the sociality thus identified is not community nor the conversation involved in it the basis for a common understanding. Nor is this merely because the gestures used are non-verbal. Words, too, can be weapons, and the political equivalent of the dogfight on the human level is not made more irenic by the capacity of the participants to verbalize their animosities. A conversation of verbal gestures can be used either to further moral understanding or to defeat it by trading on its authority for selfish and divisive ends. In the societies that we know both these uses do patently occur and the latter is no less socially effective than the former.

The current manner of speaking of "society as a whole" as a locus of moral authority sounds promising but is, as it stands, misleading. An actual social group is not made a moral whole, a community, by its numbers or power or by the orthodoxy of opinion that prevails within

⁴*Mind, Self and Society*, University of Chicago Press, 1934, page 42 ff.

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it. Its members are united by some loyalties and interests, antagonistic with respect to others. It is just because they disagree on some issues that an appeal to ethical agreement is needed to elicit a kind of co-operation not otherwise attainable. A society becomes a moral whole to the extent that the ideals that articulate this presupposed agreement are embodied on the whole and for essential purposes in the procedures of its corporate life. Hence, it is not "society as a whole" that defines the "ought"; it is the ought of ethical agreement as exemplified in procedures of good faith and fair dealing that constitute a society a whole for which moral authority can significantly be claimed. The reference to "society" as a ground for valid moral judgment must, if it is to be rationally discerning, be a reference to society as moral, to community. And whether the claims of any given society are genuinely entitled to such respect will have to be decided not on merely "social" but on moral grounds.

If "society as a whole" is unavailing here, the "group mind" is no better case. For "the group" for moral purposes is mindless save as its members achieve some kind of ethical understanding and know how to use it. One of the most impressive attempts yet made to work out a moral theory in such terms is Mead's social behaviorism. As a description of the manner in which the current norms of group approval are carried over as the voice of "the generalized other" into the socially conditioned individual's responses to his own behavior, this theory is remarkably illuminating. As an account of the moral authority of a community as embodied in the behavior of individuals who respond to it as selves or persons, it is patently inadequate. When the generalized other whispers "lo, thou must," the "me" repeats "I must." But the "me" that thus responds is so far not a moral self at all, nor is the group whose standardized responses it reflects a community. Neither the one nor the other has a mind of its own, for the "self" has only what the group has given it and the group, made up of other "mes," similarly conditioned, had none to give. A society thus constituted is more accurately characterized as a "lonely crowd" in which each individual vainly looks to others to supply him with a selfhood none of them has got.⁵

Nor does the addition, in Mead's theory, of an "I," an "emergent" factor in individual behavior which may conflict with and resist group pressures, really help.⁶ For if, as he insists, the only principles by which

⁵David Reisman, *The Lonely Crowd*, Yale University Press, 1950, page 265.

⁶*Mind, Self and Society*, page 173 ff.

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the individual can judge his conduct ethically are those of "the group," then the "I" has nothing to judge with, no moral standpoint from which to make a judgment. Morality at this level is simply conformity to the internalized pressure of standardized group opinion and while the aberrant individual may rebel against these standards and in time remake them, his rebellion is not moral until it has succeeded in imposing itself on others as a new group pressure and is "right" then only as it was "wrong" before, by reference to the generalized opinion that in fact prevails.

Stripped of the generous liberalism of Mead's own personal philosophy this doctrine can be used to rationalize but not to justify a prevalent contemporary state of mind. So accustomed have we grown to the naturalistic fallacy in its sociological form, to the identification of the moral *ought* that the *is* of group approval or aversion, that we hardly understand what else than socially dominant opinion (in our group, of course) moral authority might be. Surely the man who presumes to set his private judgment against the verdict of his "peer group" *must* be wrong, for is not that just what being wrong consists in, at least for those of us who have learned, like Sidney Webb, to "think in communities"?⁷

No it is not, if we know what we are talking about when we speak of a community in which moral authority has an honest moral meaning. If the verdict of "the community" means the mass or dominant attitude of approval or aversion in some assigned social group, however arrived at and by whatever means maintained, then the verdict of "the community" may very possibly be wrong by any standard entitled to our respect as moral agents. If on the other hand, the authority we are asked to respect is one which is prepared to justify its claims at the level of examinable understanding, on the grounds of common good which those who share its benefits are bound in justice to support, then it is precisely to the judgment of responsible individuals that its claims are properly addressed. If such judgment were *merely* "private," if it were not grounded in publicly examinable reasons, it would not be a judgment at all, but an appetite, animus or whim, and the question of its validity would not meaningfully arise. But if it were not "private" as *personal*, as the individual's own reasonable decision which he alone can make and for which he makes himself responsible, then again it

⁷As quoted in Beatrice Webb, *Our Partnership*, Longmans, Green and Co., 1940, page 222.

would not be a judgment, but the appetite, animus or whim of others, reenacted at a level of behavior in which the criteria appropriate to moral judgment no longer have a rational use.

The distinction between these two meanings of "community" has practical as well as analytic significance. There are few uglier forms of cynicism than that of the politicians who, having demoralized the public mind with fear, suspicion and misrepresentation, triumphantly acclaim the result as the moral judgment of "the community" whose righteous verdict somehow justifies their performance. We have seen enough of this in recent times to feel its danger. It is not yet clear that we have the intellectual and moral stamina to expose it for the imposture that it is.

Who, then, speaks for the community in which a common good is a justifying reason for the conduct called for in its name? There are, of course, the duly constituted authorities whose legal competence is ordinarily not difficult to determine. In the performance of their duties such men are entitled to command and to admonish and to be respected and obeyed. But they speak with moral authority only as representatives of a public interest committed to their keeping as a public trust, and are properly to be understood accordingly. What makes this interest public is not *de facto* generality; it is not what everybody wants when each is concerned to please himself or all have been made submissive to the same mass pressures. It is the interest that can justify itself as public on terms of equity that apply to all, the terms of ethical agreement that distinguish a community from a manipulated crowd. To maintain the ethical agreement vital to such community it is indeed essential that its members "think alike" on fundamentals. That does not mean, however, that they must hold identical opinions on controversial issues, opinions maintained by indoctrination in all the varied media of managed mass credulity. That is not to think alike, for so far it is not to think at all. It is, rather, the way in which men agree when they do not think, when their minds are the passive instruments of social forces that they do not understand. To think alike, where doubt has arisen and a justification is called for, we must first of all think, and to think is to judge, to submit divergent claims and opinions to the test of examinable reasons and to decide, not arbitrarily, but fairly, on the merits of the case. An agreement thus maintained is an ethical agreement and the society that preserves and defends it a community. Claims based upon it are addressed to men as individuals, at the level of social behavior at which they recognize a valid claim as

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a practical reason and respond to it as such. The morally authoritative verdict of the community is the consensus maintained and validated in this process. Where there are no such individuals, there is no such community.

All this, we shall be told once more, is far too good to be true. Of course, if community is defined in moral terms, then only a society that satisfies those terms will be, in this queer way of speaking, a community. But actual societies are not like that. Strip away the unscientific verbiage and what is left of social behavior in a clear headed last analysis is custom, credulity and conflicting interests held in balance in some areas by organized power. The rest is talk. So speaks the enlightened realist who looks for facts, not theories, and is determined not to be imposed upon by words. Since there is some truth in what he says, though little understanding, he deserves an answer here. It is, at this stage in our inquiry, not difficult to give.

Of course it is the case that if we cut away all ideal language, and all that language stands for and evokes in human behavior, we are left in a world in which such language has no cogency and, indeed, no sense. For it is only through the processes of communication in which men come to understand their social life as serving common ends and relate their wills responsibly to a good thus shared that they constitute the community which is the referent and justification of their ideal claims. As Josiah Royce was fond of insisting, a society thus constituted is and must be a community of interpretation.⁸ Take away the interpretation, the attitude of will involved in it and the conduct in which its claims are embodied and there is nothing left to which, in actual social behavior, the description we have given would literally apply. Where such communication is rudimentary, there is but rudimentary community. Where it is perverted to divisive ends our talk of common good becomes as empty of rational cogency as the cynics take it to be. And where it breaks down altogether, we are left in the state of nature which the realist's last analysis sufficiently describes. That is just what I have been insisting on; it is the same fact seen, as it were, from the under side. And that, from where he stands, is all the social realist can see of it.

Nor is it difficult to see why the temptation recurs to speak of his as in some ultimate and privileged sense the last analysis. These are disillusioning times. Over wide areas of what we used to call the

⁸*The Problem of Christianity*, Vol. II, Chapter III, The Macmillan Co., 1913.

civilized world communication at this level simply does not exist, and we have come to look on the liberal philosophers of our tradition as naïve in supposing that it ever did or could. The trust and trustworthiness that make community a fact require an act of faith, a faith too often disappointed in the recent past to leave much room for hope and charity. We do not propose to be deceived again and therefore look with growing favor on philosophers who ask us to retreat to a position invulnerable to deception because, from the standpoint it defines, there is no longer anything of moral import to be deceived about. That is one way, after all, to be secure in our minds, and we now place a high value on security.

Nothing, however, could be more unrealistic than the notion that a language free of moralistic implications could provide a working basis for effective social action. In times of crisis men do not surrender the language of ideals; they go on using it with increased urgency and vehemence. Our present disillusionment is full of righteous indignation; the hope of a better world, we say, has been betrayed by evil men, and we appeal to the judgment of "the free world" to justify our cause against them. This, too, is moralistic talk. Is it mere talk, that masks a drive for power in the persuasive rhetoric of high sounding words? We emphatically reject that suggestion, not as an analytic inaccuracy but as slander. But what then? What truthfulness is there in our claims, and what is the reality behind them? It can only be the reality embodied in processes of rationally self-controlled behavior, in professedly common purposes faithfully maintained, in pledges kept and hoped for goods achieved in cooperative action. Where these processes operate and are effective there is community and those who speak its language need deceive neither their fellows nor themselves, for it is precisely by these means that they achieve a kind of understanding not elsewhere or otherwise attainable. Where these processes fail there is still tall talk, and its "emotive" use, but the means of determining its veracity are gone. Hence those who look for the justification of a language of ideals outside the commitment and procedures in which that justification can in fact be made will assuredly not find it. There is no submoral or metaethical substitute for moral understanding, and it is only in terms of such understanding that the distinction between good faith and deception can intelligibly be made out.

The processes that constitute a community are real, and ultimately real, not at all in the sense that they are existentially ubiquitous or socially unconditioned or guaranteed to prevail in "Ultimate Reality"

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against confusion and ill will. They are real in the quite simple sense that they sometimes do operate in actual human affairs, that there is no better way of doing the work they do than in the way they do it and that this is a work which, for essential human purposes, we cannot do without. There is a level of human behavior at which men ask for justifying reasons, and to the question thus asked nothing but a reason can be an answer. In the asking and answering of such questions they sometimes achieve an understanding that makes moral sense of their social relations. They speak, then, in terms of common good and in so speaking they are not, or need not be, deceived. For the common good is the good of a community and community is actualized in the lives of men who seek and find a common good. It is through the procedures of communication in which ideals are invoked as reasons and claims justified on their authority that they do thus seek and find it.

There is, then, for those who would use with moral cogency the persuasive language of a common good, no escape from the commitments and the risks that use entails. The commonness of the common good is not like that of the common cold, a contagion spread in crowds by indiscriminate association. It is shared as ideals are shared by those who honor them and kept, if it is well kept at all, as promises are kept. There is, in consequence, endless opportunity for deception and confusion in the social use of the language that ostensibly appeals to it. We should be glad, of course, if there were some value-free standpoint or some fool-and-knave-proof method to which we could refer for the clarification and justification of our ideals. But there is none and from the nature of the case there cannot be. We must work with such moral understanding as we have, with men who, like ourselves, are sometimes knaves or fools, and within a social process in which the quest for better understanding is faced by un-ideal obstructions which no amount of mere well-wishing can remove. Wherever in this shared enterprise we do the best we can, in the service of the best we know, and know what we are doing, there the work of practical reason does go on, and sometimes justifies itself in the process that defines its meaning. It has, and needs, no better justification.

III

I began this paper by suggesting that our present confusions on this subject have some bearing on issues of practical importance. I want now, in conclusion, to return to and substantiate this point. The dominating concern in the background of all our thought today, whether

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we are speaking of the dangers of inflation or the job prospects of our graduate students or the reality of universals, is our recognition that the community of which we and our philosophizing are a part is gravely threatened and that our life and work, in the years immediately ahead, will be largely governed by the demands of the collective effort required for its defense. The danger, we are told, is not only physical but moral, and the needed rearmament to meet it must include a defense of our ideals. That is where we, as teachers and philosophers, come into the picture. Our help will be needed, and our loyal service is rightly called for.

What are these ideals? How as ideals or spiritually are they threatened? And what sort of defense do they require? The word we use most frequently to identify our common cause is "freedom." The enemy is Communism. And the issue between them is fundamental. For the Communist ideology, in the theory and practice of its Soviet protagonists, has shown itself to be a way of using the language of community and the hopes that language inspires to undermine and destroy the processes by which genuine community is achieved in human affairs—the processes of rationally self-controlled behavior through which in free discussion and mutual respect men who know what they are doing maintain a working agreement in their common life. This ideology promises to achieve the ends of community by the use of methods which reduce men to a level at which no moral community can exist between them, only shared subservience to arbitrary power. Those who see in such a doctrine a present danger to the ideals of a free society are right in what they see.

But what they do not see sometimes leads them dangerously astray. We propose to defend our ideals against ideological subversion because we believe them to be right. How is this to be accomplished? By deepening and strengthening the ethical agreement on which they are grounded and in terms of which they have a justifiable validity in use. But this, in a free society, is not the agreement of controlled conformity in which men speak, act and feel alike in response to the incitement of officially accredited verbal stimuli. That kind of agreement has its uses, and the words persuasively employed in it may have the same sound or shape and, to some degree, the same emotive associations as those in which we have traditionally expressed an ethical ideal of freedom. But they cannot have the same meaning, for their use is different and the rational import of words of ideal meaning lies in the manner of their use. To fortify the social efficacy of emotive language by polit-

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ical pressures that impair the processes of question and answer, of the giving and examining of justifying reasons, is not to justify the ideals of a free society. It is to set up a procedure within which the question of justification cannot allowably arise. Such a procedure might be, under some conditions, a political or military necessity. But a contribution to the justification of ideal values it is not and cannot be, and we deceive ourselves if we dignify it with that title.

A single instance will suffice. "Academic freedom" is today a word to conjure with in official circles. Rarely, if ever, has it been so often and earnestly on the lips of administrators, politicians and other guardians of the public good. So highly is it valued that it is now to be defended against misuse by loyalty oaths and legislative scrutiny. The spirit of "our ideology" appears on the battlements of the garrison state, like the ghost of Hamlet's father, crying "swear." But this is not the way in which a genuine ideal lives in the work of those who guide their conduct by its principles; it is the way in which departed spirits manifest their presence to disordered minds. In a time of national peril such manifestations are to be expected. They testify to our deep anxieties and suspicions, and to our guilty consciences for past neglect of social duties. But if we look more calmly at the apparition we can only say, "Alas, poor ghost!" The freedom worth defending, whose semblance it bears, is not and never was such stuff as this. It lives and functions in the process in which truth is distinguished from error and just from arbitrary command in the uncoerced judgment of inquiring minds. This is, as it has always been, a risky process which can be misused by evil and misunderstood by foolish men. Perhaps the risk to our security is so great that we cannot now afford it; on that point there is room for honest disagreement. But when we call the denial of the exercise of freedom a vindication of the ideal of freedom we cheat ourselves with words which, in this use, have lost their sense as reasons. And it is only verbally, not morally, that we shall be the richer for it.

There is a growing tendency to speak of the ideals of our tradition as though they constituted a kind of spiritual capital that enriched us simply by being held in storage, like the gold reserve at Fort Knox, with guards at the gates to see that nobody made off with them. In fact, however, ideals are a curious kind of resource. The aspect of them that can be thus protected is only paper currency, old words with promises stamped on them. If those promises are no longer kept in our actual usage their worth as currency will be gone, though there would still, of course, be those who cherished them as souvenirs. To

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support their credit, in the long run, is to make good their promise. It is to this, and nothing less, that, in defending American ideals, we are committed.

I suggest, therefore, that while the dangers that confront us are grave and urgent they have not as yet been adequately understood. There are enemies outside and enemies within our national borders. And there is also the enemy within ourselves—the pressure of fear and confusion and partisan advantage to break down those hard won habits of rationally self-controlled behavior in which agreement is maintained through understanding and freedom actualized in community. A philosophy that can tell us how to make our ideals clear may be an aid to honest speech and wise decision in the difficult months and years that lie ahead.

Cornell University

Twentieth Century Theme¹

D. W. GOTSHALK

The twentieth century has sometimes been described as an age of revolution and transition. Almost any modern century might be similarly described, but there is a certain dramatic appropriateness in applying this description to our century. In the first place, novelty in very spectacular form has been woven profusely into the twentieth century texture. "We should be amazed indeed," wrote Carl Becker in 1932, "if tomorrow and tomorrow and tomorrow failed to offer us something new to challenge our capacity for readjustment."² Nor has this novelty been confined to a steady stream of astonishing technological inventions. In politics and economics, in law and education, in family life and the composition of social classes, sweeping transformations have occurred. The fine arts of our century have created a copious array of novel objects, and a great variety of novel schools. Our theoretical sciences have provided a prodigious bounty of new facts, and a great diversity of new theory. Philosophy has also kept pace with these developments. Not only has it given birth to many new movements. In its characteristically indirect way, it has showered unlimited praise on the principle of change or of transition to novelty itself. *Elan Vital*, *Space-Time*, *Creative Advance*, *Emergent Evolution*, *Function*, *History*, *Spontaneity*, *Process*: these, and similar synonyms of the principle of dynamic creative change, call to mind the basic themes of Bergson, Alexander, Whitehead, Lloyd Morgan, Cassirer, Croce, Ortega, Dewey, indeed of almost all of the great and near great philosophical thinkers of the first part of the twentieth century.

Yet, as our century has moved ahead from its teeming optimistic beginning to recent times, a note of grimness, harshness, and disenchantment has become more and more evident. The death instinct, a narcissistic enchantment with Nothingness, a desperate craving for absolute freedom, and a utopia of barbarism and bestiality are among the latest figments to haunt the thinking mind, while everywhere a feeling of alarm, anxiety, tension, and dread has been aroused even in the

¹Presidential address delivered before the forty-ninth annual meeting of the Western Division of the American Philosophical Association at Northwestern University, Evanston, Illinois, May 3, 4, 5, 1951.

²Carl Becker, *The Heavenly City of the Eighteenth Century Philosophers* (New Haven: The Yale University Press, 1932, 1935) page 23.

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least reflective. In our day, it is as if the revolutionary surge of the whole modern period, appearing in our century in its most heightened form, were about to reach some gigantic and ghastly climax. Occasionally, and for brief moments, a public scandal, or a private or technical problem, may distract people from this prospect. But no longer do they smother, and often they reexcite, a deep-lying sense of apprehension that has now become widely diffused over the planet.

To all thinking people, the great problem of their lives is steadily narrowing down to the problem of the dramatic present. Its finger reaches into their thoughts of the past and future, and into their most recondite and most commonplace interests. A problem so inclusive and fundamental clearly requires an equally fundamental and comprehensive perspective. The difficulty is to rise to such a perspective amid the consuming urgencies of the moment. Fortunately, in philosophy there is a certain habit of mind that might provide a saving grace in this dilemma. It is the habit of wondering about the basic presuppositions that people have been following, and of asking how well these presuppositions correlate with the full spread of the facts of their existence. This mode of reflection, or of critical self-examination, is capable of application to any situation facing human beings. In this address, I would like to sketch in very brief terms an application of it to the problem of the human present in its widest conception. To do this properly, it will be necessary first of all to withdraw from the urgent human turmoil that is the spur to recognizing the problem, and to glance for a moment at the wider ensemble of existence that includes the realm of human activity. In this preliminary conspectus, I shall ask how the modern mind has tended to interpret this wider ensemble of being, and what interpretation seems to be demanded by a full view of the present. After that, I shall return to the twentieth century human situation to describe exactly what seems to be its nature, and precisely what seems to be implied for it, in the light of this preliminary investigation.

II

In its larger outlook on the universe during the last three and a half centuries, the modern mind has been dominated by two sharply contrasting conceptions. The first has been the idea of absolutely simple substances or permanent self-enclosed beings determining all change, and underlying and constituting the real nature of all existents. This idea was given its first influential modern statement by Descartes in

the early seventeenth century, after the revolutions in the fifteenth and sixteenth centuries had widely discredited the orthodox medieval world conception. It became the basic presupposition of subsequent modern thought until the late eighteenth century. Then, under a growing avalanche of critical analysis, culminating in Hume and Kant, it was submerged, and the second idea rose to first position. This second idea was the conception of an unrestricted creative advance or of a dynamic change that deposited out of itself all the permanents of existence. According to this conception, to borrow a sentence from the recent version of Whitehead, the 'being' of existence "is constituted by its 'becoming';"³ the real is process and process is reality. In the modern world, this second idea was given its first influential statement in the early nineteenth century after the revolutions against the *ancien regime*. It appeared in such romantic philosophies as those of Fichte and Hegel. Then, reenforced by powerful biological conceptions, it became the dominant presupposition of subsequent modern thought, including in its sweep the theme of nearly all of the major philosophies of the first half of the twentieth century, such as those enumerated at the beginning of this address.

For our purposes, the important feature of these two contrasting outlooks, the substance and flux outlooks, is not their historical career or the manifold variations of statement they have received during this career from the seventeenth to the midtwentieth centuries. It is the bearing, or lack of bearing, of their chief contentions upon the present. And here a striking fact appears, which is this, that, when you turn to any given present situation—say, this occupied room or the universe now that includes this room—intent on taking the present seriously, neither the modern substance nor the modern flux philosophy seems to describe at all adequately the larger elemental nature of the present. In any such situation, taken in its present being, you always find that any discoverable change—such as the change occurring in this room or in the entities in this room now—is conditioned by persisting or enduring entities, while these entities themselves *e.g.* this room, you, myself, exhibit such permanence as they are known to have only within and as modified by the creative changes in the situation. You do not find pure change creating permanents or enduring organisms out of its own internal process, nor pure permanents surviving unmodified by

³Alfred North Whitehead, *Process and Reality* (New York: The MacMillan Co., 1929), pp. 34-35.

the flux that they control in existence. What you rather find is a complex interrelational pattern of fluid and control factors, each interingredient in the other, each modified by the other, and neither possible as it is without the other in present existence.

Now, if you take the present seriously, as I think you must, not only because it forms the great problem we must solve, but also because it is the great arsenal of our firsthand evidence, even this brief glance at the nature of existence suggests the need for some outlook on the universe fundamentally different from those that have dominated the modern mind up to the present. This new outlook must place at its base some conception other than the substance and flux principles. In the present, substantial fixity and autonomous change fail to show themselves at all as unrestricted primary principles. What confronts us as primary is a structure of dynamic and stable elements, each limited by the other, each relative to the other, and both grounded as existents upon their interrelation to each other in the present. Moreover, this structural outlook, I believe, is not limited in its verifiability merely to our own present. If you turn to other knowable situations, such as those in the known past, analysis I think will show a similar pattern of relative elements basic in these situations. Indeed, even in the beginning, so far as we can think meaningfully of a beginning, substance must have been ongoing and process must have been the ongoing of something. Otherwise, nothing new would have begun and nothing old would have come to be, and the present would be indistinguishable from its ancestry. The generalization that naturally suggests itself from these observations is that the whole known universe in its fundamental nature is to be most adequately pictured at present neither as accidents residing within unchanging substrata nor as permanents springing from underlying change, but as an interrelational pattern of dynamic and control factors maintaining itself with multiple lawful variations from the past into the present. On such an outlook, the primordial principle of existence becomes the interrelational structure or pattern, while fixity and flux, the ultimate, according to the two prior outlooks, sink into the background as abstractions subordinate to this more primary principle.

This suggested relational outlook, I submit, introduces a relatively novel theme into modern theory of the prime nature of existence. Unlike the world outlooks that have held sway over the modern mind up to the present, it holds that relation is not a derivative, an offshoot of mind, organism, matter, or, of thinking, evolution, motion. Relation

is the basic underivative element within which these other elements, or any elements said to summarize them, such as substance and creative change, have what meaning and being they have. Perhaps, more important for our main problem, which, you recall, is that of understanding the human present in its widest ramifications, is a leading implication of this suggested outlook for the urgent human situations of the present. The suggested outlook involves two factors as subordinate elements of its comprehensive perspective. These are a persistent and a creative factor, or, as I prefer to call them, continuants and events. These factors embody two principles interlaced in any form of existence. Events embody the casual principle, the principle of efficient movement and action. Continuants embody the telic principle, the principle of control and stability, of terminal restraint on action. Accordingly, a leading implication of the suggested outlook for the urgent human present would seem to be this, that any satisfactory condition of this human present must have at its base a harmonious interrelation of casual and telic elements, of efficient movement and of terminal control and restraint. Only by such an interrelation of these two basic factors can human beings hope to gain the full good that is possible within the human present, since the fundamental nature of this present is constituted by the pattern of these two basic factors, and its full good can only arise therefore from utilizing fully and harmoniously what is in both of them.

III

When we turn back to the twentieth century human scene with this implication in mind, what do we find? So far as I can see, we find something very different from that interrelation of basic factors which the preceding analysis describes as requisite for human well-being. At least, this appears to be true of the more comprehensive and decisive situations within the twentieth century human scene. Let me briefly illustrate this observation.

In the politics of the twentieth century, the dynamic or event principle, the principle of revolutionary change, as I have mentioned, has been given one of its most sweeping embodiments. The forms of government all over the world today, as compared with those at the opening of the century, are totally different, or altered in a radical manner. Yet, when we look below the surface of this gigantic political transformation, we find another principle equally influential and diametrically opposed to a fruitful embodiment of the dynamical prin-

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ciple. Indeed, against those who argue that the twentieth century is properly described as an age of revolution and transition, it might be argued, and the anxious character of the political present would seem to bear this out, that the twentieth century is as properly described as an age of inflexibilities tragically hostile to any gains that revolutionary political changes might bring into existence. One need only recall to mind here the hard ingrained rivalries, the longstanding divisions and hatreds, that underlay and permeated the revolutionary political changes of 1914-1918, or of 1939-1945, and that compromised disastrously the consequences of these events. Or, one need merely glance at the overarching political situation of the moment, where the inflexible past and radical opposition to novelty are alarmingly close to the root of the matter.

Today, we behold two gigantic political powers or power blocs towering over the face of the earth, engaged in a thinly disguised struggle to shape the future of man on this planet. One political power or bloc is dedicated officially to a way of life that is derived from late eighteenth century philosophical thought, and that has been developed into a negative defensive containment policy by a large intermingling of later fixations. The other political power or bloc is dedicated officially to a way of life that is derived from midnineteenth century philosophical thought, and that has been taken over by a rigid regime that would grind into dust whatever contradicts or threatens the so-called dialectical necessities of its persistence. If the incidence of philosophy on human life, and the need for a fresh and more supple philosophical perspective—a twentieth century perspective—today, required illustration, the overarching political situation of our times is the obvious elementary illustration. But here our point is somewhat different. It is the overwhelming and fateful dominance of the hardened past in the political present. Novelty is not the watchword here. Novelty indeed is anathema here. The appearance of deviation is the last thing tolerated, while intimidation and sideswiping of citizenry at home, intrenching of repression and reaction abroad, are not uncommon tactics of all of the forces now at work in this area. The pathology of fixation with its accompanying hysteria is illustrated in contemporary politics on a well-nigh planetary scale, together with the conversion of events into a cauldron of destructive conflict and strife, and the mutilation of their promise of fresh and enhanced significance.

This disharmonious interrelation of dynamic and control factors, however, is not, I believe, a peculiar feature of twentieth century poli-

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tics. It can be seen with equal clarity in other comprehensive twentieth century domains, e.g., in technology. Here also change has been prodigious. Novel instrumentalities have been abundant, and the mechanical promise of our age staggers the imagination of all except the comic strip writers. Yet, when we look below this surface in search of a fuller view of the present, we see something else, and something also deeply antagonistic. Let me cite one obvious but very fundamental illustration of this from the technological area.

A signal achievement of the nineteenth century here was the development of a powerful production and distribution system inherently capable of furnishing physical goods in great quantity to peoples everywhere. The twentieth century has contributed enormously to the mechanical perfection of this system, and crowned it with the construction of a worldwide system of communications that can connect human beings all over the earth, physically and socially, into a single interrelated community of peoples. "In a sense," writes Crane Brinton, "the world today, thanks to the airplane, is smaller than the Hellas of Pericles. Thanks to the radio, communications around the globe can be 'instantaneous.'"⁴ Still, these evolutionary technological triumphs have not solved even the elementary physical and social problems of human beings. Indeed, in many ways, they have greatly aggravated and multiplied these problems, making countless people more wretched physically and socially, not to mention psychologically. Man cannot live by process alone, even when it is crowned by high evolutionary achievement. He has in him an impulse to stability and finality, and, unless this impulse is maintained everywhere in harmonious relation with ongoing events, it will distort and subvert even the grandest evolutionary achievements.

How has the twentieth century maintained this impulse? In its characteristic use of the globespanning technological apparatus that it has perfected, how far has it moved beyond the older provincial power purposes that antedate the technological era? Our mammoth technological apparatus, it is true, is only a tool or instrument. But a tool, as any artist knows, requires fresh and specific understanding for proper employment. It lays down certain conditions. You can use a gargantuan blast-furnace to bake a potato. But it might be better to use a more modest device unless you wish your potato to be as dry and edible as

⁴Crane Brinton, *From Many One* (Cambridge: The Harvard University Press, 1948), page 87.

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ashes. The chief problem here is not to find abstractly worthwhile ends, but to find the *specific* worthwhile ends that the specific tool in question is harmoniously capable of executing. In the present instance, it seems to me, these ends must entirely transcend the provincial power purposes that still serve as the goals that twentieth century peoples most vociferously desire. Specifically, these ends must be coextensive in beneficence and spread with the worldwide reach of the technological apparatus in question. Otherwise, the most likely result, as already the experience of the century to a high degree confirms, will be not only to put an enormously wasteful physical strain on the apparatus itself, but to deform even more horribly the human beings engaged in its employment.

The detailed account of the situation in technology, as of the situation in politics, is, of course, far more extensive than these brief illustrations indicate. Moreover, the Manichean relation that our century has maintained between process and purpose is by no means limited to these two areas. In a somewhat different form, it is as evident in our arts and sciences as in our technology and politics. It would be interesting to elaborate this point. I shall confine myself to one passing observation. In a sense, the fine arts have never been more productive than they have been in our century. They have created a quantitatively unsurpassed amount of diversified work, and the same might also be said of the sciences. Had the purpose of our arts and sciences been a match in quality for this immense productivity, we should expect an increasingly unqualified benefit from this activity. But that does not seem to be what we have been getting in our century. Despite many fine achievements, a desperate lunatic tinge and a demonic nihilism deeply color much of twentieth century art, while the sciences have qualified their undeniably effective benefits by even more effective formulae for extermination. This disparity between creativity and outcome, it may be objected, is not the fault of the arts and sciences. It arises from society insisting upon infusing its distorting atavistic purposes into these activities. I will not debate the objection, but I must insist on the disparity. Despite the unsurpassed volume of their activity, never before in modern times as in our century, have the sciences provided such extensive blue-prints and methods for destruction or the arts been so deeply tinged with a sense of aberration. Moreover, if these results are to be traced in any part to the purposes of our society, they illustrate in most comprehensive fashion the main point I have been trying to make. They illustrate that in the human world

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of our times we lack at the base a proper way of relating the fundamental principles—the creative and control principles—of our existence, and that we cannot hope to come into our own and find ourselves aright in our world until we discover and put into effect a new way of relating these fundamental principles.

IV

We live today in an interrelational world. Not only does the human world of our times form a socially interconnected community, which requires the fullest consideration and respect for all peoples alike for its successful maintenance. Our human world is also interrelational in a more profound sense, in its fundamental existential constituents, and calls for the most urgent and searching consideration of these constituents everywhere for its successful maintenance. Now, we may or we may not like this world. But it seems to be our world, and, whether we like it or not, is, I imagine, of small consequence. The momentous thing is what we make of it. On this premise, the first business of our times would seem to be to think primarily in interrelational terms. More precisely, it would seem to be to discover how the specific finalities of current human effort—*e.g.* the distinctive goals of art, science, technology, politics, etc., as understood by our best knowledge—can everywhere be fruitfully combined with the specific physical and social instrumentalities available in our day, and the two be maintained in harmonious patterns within our socially interconnected community. In its initial exploratory stage, I believe, the discovery of these combinations or patterns in terms of our best knowledge is a philosophical undertaking. It is an attempt at leading insights into a way of life that is obligatory by its wisdom on contemporary humanity. In any case, it is a task now desperately in need of attention. In most respects, as our illustrations suggest, we have scarcely begun to think in these terms. We are still mightily attached to more limited contradictory patterns, including the ignoring or overriding of the limited contradictory patterns of others. What seems called for is to discard these restricted incoherent approaches, and, in the inevitable interweaving of process with aspiration, to move toward becoming harmonious centers of energy and stability reenforcing parallel realizations throughout the twentieth century community.

In its initial stage, I say, discovering the required patterns is a task for philosophy. In this connection, what shall we say of philosophy? How does philosophy stand today in the twentieth century picture?

Today, philosophy seems to be in a lull. The greatest living philosophers are venerable older men whose main work is done, and the younger men have not yet grown to greatness. In this situation, amid the shattering perplexities of twentieth century life, a natural impulse has been to mark off some limited domain for attention, and to concentrate great effort on it. Perhaps, the most energized phase of philosophy in the last three decades has been its investigations of language, symbolic systems, and techniques of analysis. In our technological world, the philosopher—with an understandable, but I think unnecessarily large diminution of faith in philosophy—has gone technological, refining the tools of his trade, much to the potential enrichment of his own discipline, and of the intellectual resources of social communication. But philosophy is more than a technological enterprise. As our whole argument has tended to show, it can also reach to the presuppositions of our common life, and submit them to critical examination.

Those who are inordinately fond⁵ of the technological aspect of philosophy, and who would limit philosophy to purely abstract logical analysis, sometimes point with a purist contempt at the extralogical motivation activating the common world of human striving. That the motivation of the so-called common man is extralogical and nontautological is certainly correct. But it is difficult on that account to share the purist's contempt for it. The motivation is simply one of the most comprehensive efforts to embody the purpose element of our common human striving in the human events of existence. Of course, if you consider all human purpose as arbitrary and irrational, you are entitled to consider this purpose element as arbitrary and irrational. But if you take this position, I beg of you to note its consequences. In a world in which all human purpose is considered arbitrary and irrational, the purpose of the technological purist may also be considered arbitrary and irrational. And this means not only that philosophical purism on its own premises can be rejected quite arbitrarily, but also that, like the irrational generally, it must be blind and contradictory, as so much of it seems to be, to the great human work of philosophy lying outside its limited perspective.

In our day, the various metalogical domains of human activity

⁵I say "inordinately," for 'retooling' in philosophy, as elsewhere, certainly is constantly desirable. It is something else, however, to reduce the main enterprise of 'production' merely to it.

are confused in their underlying base, while our established philosophies, the philosophies of our older men, are largely perorations on the flux philosophy inherited from the nineteenth century. In these circumstances, it would seem fitting for philosophical reason in our generation not only to strengthen its own muscles by tautological flections, but also to descend into the arena, incorporate the teeming aberrant twentieth century experience into its purview, and try to give some fresh and rational rectification to it. Reason infused into metalogical experience does not seek purely logical tautologies. But it does seek to make this experience coherent with itself and with all that it discloses, which is after all what purely logical reason seeks within the limits of purely logical experience.

In moving out of its disrelational posture and its dissociative self-centeredness into the domains of metalogical conflict, however, I do not mean to suggest that philosophy should attempt some impossible kind of absoluteness and objectivity. Philosophy, I hold, is preeminently hypothesis. It is not absolute truth, but an effort at the best possible truth obtainable within the limits of our knowledge. Its proper procedure is critical, circumspect, tentative—an effort at leading insight that can set up a myriad of special inquiries in all of the domains of human striving, and can give an overall preliminary guidance to these inquiries which themselves will confirm, expand, modify, and develop these insights in coming to grips with the details of the areas. Furthermore, philosophy, I hold, is, no more than ordinary life, unconditionally hostile to emotion, conation, temperament, or what might be generally described as the private or subjective factor. As in common experience, this factor may have a rational place, and in philosophy the rational place for it seems to me sufficiently evident. The subjective factor in philosophy is necessary and highly desirable to infuse the accent and intensity of an individual mind into the activity. Without it, a philosophy might be produced (to grant the impossible!) by a mechanical brain but not by a reflective and solicitous human being. At the same time, it should be clear, the crucial metalogical problems that confront reflective thought today are not merely private problems. They concern interpersonal or public domains, and involve every human being. Everyone today is caught within the encompassing fundamental confusions of twentieth century life, and, if perchance he is unaffected by their sensational din, he is affected by their portentous personal and social consequences that are everywhere apparent. On this public level, the private subjective factor in philosophy is relatively

unimportant. The important thing is not the temperamental colorings, even the gross subjective distortions, of the individual thinker. It is rather his sharable insights into the condition of man, and into the patterns of elements, of processes and finalities, that are necessary to make this condition worthy of man's fullest devotion.

To contribute to this great task seems to me what is pre-eminently required of philosophy in the midtwentieth century. To discover a theme germane to our times, and to develop this theme in the light of the prime actualities of knowable existence and the inherent causal and telic actualities and possibilities in all domains of current human existence: this is, I think, the great obligation of philosophy at present. Not only does the metalogical situation of our times demand it. Philosophy itself, I think, demands it. To achieve full strength, to bring the causative analytic resources of philosophy and the purposes now open to philosophy into coherent and fruitful interrelation, the task seems imperative. That philosophy, even if it is completely successful in this task, will thereby dispel the darkness surrounding us, is not asserted. That is a function of all of the components of twentieth century life, and of these philosophy is only one and at best a second-order one, although it is an effort to lend light and leading to the most elementary, inclusive, and decisive of these components. What is asserted is that, whatever its ultimate consequences, the immediate consequences of a successful effort here would be to move toward making philosophy commensurate with its obligations to itself and its opportunities for itself in the present. It would mean for philosophy today a movement toward full and coherent self-achievement. Certainly, the present is no time for philosophy to treat the metalogical world as an irresponsible orphan to which it has no relation. The world today will be quick to set the philosopher right. It would be far better for philosophy to anticipate the correction. The truth is, whether we like it or not, philosophers today have a tremendous work on their hands. This work is nothing more, yet nothing less, than revealing our civilization in its true light, of depicting its elemental actualities, and its inherent and imperative possibilities. It is the task of critical, reflective self-understanding. This task is what the great philosophers have always faced and tried to perform in their own times, in light of the evident features of their existence. It is, as I see it, the obligation and the opportunity that we have in our day, to gain the greatness that philosophy at its best has always had.

University of Illinois.

The Science of Creation¹

HUGH MILLER

Should not philosophy begin to be its age? Prior to 1900, when science was still classical science established upon supposedly absolute principles, philosophy could be metaphysics reconstructing science upon new absolute foundations, or criticism which challenged every claim to absolute knowledge. But since 1900 science has become wholly empirical, and invites neither reconstruction nor criticism. The philosophical pursuit of value-knowledge must evidently strike a new direction; and the only direction open to it is one which will show empirical science itself to be value-knowledge. The question is how this may be done.

Three epochal discoveries dethroned classical thought, which had established knowledge upon absolute a priori principles. The first was the disestablishment of absolute geometry, which left only statistical description, implemented by arithmetic. The second was the so-called uncertainty principle, the discovery that physical change is not subject to exact and exhaustive theoretical analysis. The third was Gödel's proof of the incompleteness of number-theory, which entails the incompleteness of all theory. These three discoveries preclude any restoration of classical science and philosophy. Six men—Michelson and Morley, Einstein, Planck and Heisenberg, and Gödel—brought the long classical age to a close. Shall we pretend that these things have not happened? Shall we still be occupied with a priori principles, calling these analytic or tautologous instead of synthetic on the ground that they support a theory descriptive only of language? Or shall we be our age, which is 1950 and not 1900 A.D., and acknowledge that contemporary science permits of no appeal to self-evident principles? If we claim to be empirical, we should be honest, and not hide from empirical truth behind exploded logical tradition.

Contemporary science, now delivered from every formal necessity, requires new answers to old questions. What regulates a science which knows no formal restriction? Commenting on Gödel's proof, Quine remarks that what is most astonishing is the possibility of such proof. Well, the proof is actual, so what made it possible? Clearly, the proof

¹Presidential address delivered before the twenty-fourth annual meeting of the Pacific Division of the American Philosophical Association at the University of California, Berkeley, December 27, 28, 29, 1950.

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that no theory can be completed cannot be derived from any formal principle. What sets limits to theoretical analysis cannot itself be theory. It can only be sheer experience. The rigorous regulation of science is exerted by experience itself. Just how, then, does experience regulate, direct, and confine every formal analysis whatsoever?

Only the greatest of modern thinkers, and he only for a moment, ever breathed this rarified air which we are now all required to breathe, that of an empiricism allowed no appeal whatsoever to formal necessity. In *The Critique of Judgment* Kant stated that a purely empirical science, one that makes no claim to formal necessity, will unconditionally acknowledge particular existence as such. We are all aware that Kant himself could not bring to particular existence, even as such, this unconditional acknowledgment. His subscription to absolute geometry permitted only the attachment of aesthetic value to what is sensibly and geometrically *formed*. Kant could state in so many words that the value acknowledged in the particular ought to be absolute and intrinsic; but he could only point to, he could not enter, this promised land of pure empiricism. The first *Critique* overlaid the third, and Kant's empirical epistemology was still-born.

However, Kant alone comprehended what was entailed in classical science; and he, consequently, best informs us of what is effected by its recent deposition. He alone undercut both the psychologism of Hume and the logicism of contemporary epistemology. Now that we are delivered from classical error in the only way we could have been delivered, by empirical science itself, we owe to Kant the duty of carrying to completion the empirical epistemology he initiated. Let us bring empirical acknowledgment to the particular that was Immanuel Kant!

We will unconditionally acknowledge, we will really know, only particular existence. We will bring to what is not particular no more than conditional acknowledgment, made to what is implemental to this *epistemic* acknowledgment of particular existence. We will impose no formal requirement upon this unconditional acknowledgment. We will not require particulars to be geometrically, sensibly, or descriptably formed. We will accept the evidence of experience or particular fact without reservation. We will accept the evidence which shows physical change to be theoretically indescribable or "indeterminable"; we will accept the evidence which shows particular number-tokens, so-called because of their observed or inferred symbolic uniformities, not to be themselves exhaustively describable in numerical or other terms. We will not require the absolute value acknowledged in the particular to

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be that of a variable, because particular difference is not specific difference or variety. We will acknowledge particulars wherever and however apprehended, irrespective of the mode and form of apprehension. We will not suppose the empiricist to be given the impossible assignment of discovering apprehension which is unconditioned. We are aware on good evidence that all apprehension is physically and psychologically conditioned and mediated by inductive inference. We are also aware that there can be no evidence whatsoever if particulars are not unconditionally acknowledged, irrespective of how their apprehension is conditioned. What is to be *unconditioned is the acknowledgment of particulars anyhow apprehended, not the apprehension of particulars*. So unconditionally acknowledging particular existence, we make all form contingent and deny every formal necessity. The sole a priori knowledge is this acknowledgment of particulars even as apprehended. There can be no synthetic a priori, no analytic a priori, no self-evident tautologies, no symbolic nor syntactical necessity imposed upon experience and knowledge. To insure that we shall never again fall from empirical faith into scholastic error, let us say that *what we unconditionally acknowledge is particular differences and sheer plurality*; for this is what is meant by the unconditional acknowledgment of particular existence as such. Particulars may, but need not, be of specific form. They must be particularly different and plural.

Knowing only this necessity of plural differences, we must make *arithmetic the logic which implements description*, because arithmetic best expresses the experience of sheer plurality. This does not mean that arithmetic provides a priori principles, of which there are and can be none. Number-theory too is descriptive theory, busy with the observed and inferred uniformities of particular number-tokens. But arithmetic is the best logic available today, its power being evidenced by its ability to convict every other theory of some neglect of sheer plurality and difference; and when better logic is built, empirical scientists will build it. That arithmetic is in fact the logic of science is shown by the universal gravitation to quantitative, statistical, numerical description. However, for the empiricist, arithmetic may implement description, but not condition that acknowledgment of particular difference in which alone is real and absolute knowledge. Nothing, neither language nor anything else, is *necessarily* conformed to the forms of symbolic expression and to the present habits of human adaptation.

To what are we committed by this empirical pledge, called by Reichenbach the "inductive posit"? What do we pay for it, and what

do we get in return? We have bound ourselves to acknowledge every particular experience, however come by; to acknowledge the sheer plurality and differences of experience and particular occurrence; to acknowledge the power of particulars to elicit from us their apprehension; to acknowledge existence, nature, the world. We are pledged to find all form contingent, and to abstain from every appeal to formal necessity, geometric, symbolic, or other. In return, we are delivered from solipsism. We are delivered from the psychological solipsism of Hume, who could acknowledge only what is sensibly formed or ideal. We are delivered from the Humian skepticism of causation; for having unconditionally acknowledged the power of particulars to elicit their apprehension in ourselves, we cannot deny to particulars every causal efficacy. We must acknowledge *particular* causation; but causal *laws* we must deny, because these would be formal necessities. We are also delivered from the logical, linguistic, collectivistic solipsism which acknowledges only what is describable in symbolic terms, or "real." We are delivered from idealism, from realism, and also from the pragmatism which denies every absolute value in its exclusive validation of instrumental values. Above all, we are delivered from the burden of pretending to a knowledge more than sufficient to its day, eternally confining the future within formal restrictions imposed by ourselves. We need not claim omniscience. We can assume the intellectual humility of the seeker after truth and know again the intellectual joy of fresh experience and new discovery. We need never pretend again, we can be honest as the day. Yet, because we are willingly subject to particular occurrence in its every apprehension, we now have real and objective knowledge of the particulars so acknowledged. Subjective are only the forms of things; true and objective is our experience of the objects which are particulars.

Let us call *epistemic* the absolute, intrinsic values acknowledged by the empiricist in particulars as such, even in their self-identities or differences. What the formalist cannot believe is that the empiricist actually values particulars for their sakes, not his own. The formalist is an instrumentalist who acknowledges only those extrinsic values which we humans attach to particulars. However, we must all make conditional acknowledgment of these *instrumental* values, attached to particulars for some service rendered to our human-all-too-human selves. Instrumental evaluation is itself a *conditional* acknowledgment of the epistemic values intrinsic to particulars as such.

We must further distinguish two sorts of instrumental values,

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theoretic and pragmatic. We attach *theoretic* value to a particular which serves merely as an index of specific likeness, uniformity, or form. Theoretic values are properly prized as instrumental to our acknowledgment of particular differences and absolute epistemic values; but they fall short of epistemic values, because they acknowledge only specific differences and require particulars to exhibit specific likeness. They make *conditional* acknowledgment, providing a confused, less than clear and distinct, knowledge of the particulars which alone are actual and real.

Pragmatic values are attached to particulars for some practical service rendered to human needs, over and above their possible implementation of science. Where a particular elicits a specifically social response, we attach ethical value to it; where artistic response, aesthetic value; and where other specifically human response, economic value. Pragmatic evaluation *doubly* conditions the acknowledgment of particular differences; first in that the particular, to be *so* apprehended and evaluated, must be of some specific form; and secondly, in that this form must be adapted to some non-scientific need or interest. As Plato taught, education has three stages. First we acknowledge pragmatic values, ethical, aesthetic, and economic; then we abstract from practical interests and evaluate particulars simply as the indices of specific uniformities; finally we may use this theoretical knowledge to implement our acknowledgement of absolute epistemic values. For the empiricist, these absolute values inhere always and only in particular *differences*.

Because of classical error, theoretic values have remained our pride and shame, our hope and our despair. Classical error was the failure to acknowledge epistemic value, that of particular difference. This neglect required the mistaken identification of theoretic value with epistemic value; and this confusion left the distinction between theoretic values and pragmatic values quite unintelligible. The necessary distinction between two sorts of instrumental values, respectively theoretic and pragmatic, remains for the formalist quite groundless, so that it becomes the dichotomy of fact and value of contemporary philosophical literature. The formalist equates fact with theoretic value, whereas the empiricist equates fact with the epistemic value which inheres in particular difference. For the empiricist, fact is not the extrinsic value attached to the particular for its indication of specific likeness. Specific difference—*pace* the realist—may point to, but is not itself, particular differences.

When theoretic value is confused with epistemic value, and likeness thereby taken to be difference, the theoretic values point to truth but lead to error, they promise knowledge but deliver us into sophistry and skepticism. We must agree with young Socrates in his ardent protest to old and skeptical Parmenides that the forms are our sole approach to truth; and we must applaud the analyst who orders particulars in theoretic hierarchies according to their different approximation to statistical norms determined by the particulars themselves. Analysis today makes every acknowledgment of particular difference that is consonant with its requirement of specific likeness or form; but because its theoretical acknowledgment of epistemic value is still conditioned, its concern for particular differences leaves confusion only worse confounded. One and the same particular may be the index of many specific forms, and be a better exemplar of some than of others. Which is its true value, its proper form? It has none, theoretic values being extrinsic not intrinsic, attached not acknowledged. Must we prefer the good plant specimen to the indifferent human specimen, or preserve the typical case of cancer at the expense of its atypical sick host? May we prefer a particular precisely for its departure from type? Theoretical analysis does not answer these questions. It provides as many hierarchies as we care to construct, but it leaves these unrelated and detached. It delivers a plethora of theoretical disciplines but no natural science, no science of values. Theoretic values are our pride and shame, our hope and our despair; and so they must remain until we know that theoretical knowledge is wholly instrumental, and that it may but need not implement the empirical acknowledgment of real epistemic values inherent in experience.

Science is no longer the classical study which equated theoretical knowledge with empirical science, calling it theoretical science; but philosophy seems oblivious of the march of scientific time. The moment theoretic values are confused with epistemic values, all values are left ungrounded in experience, with no necessary reference to particular differences. In truth, every evaluation whatsoever is at least a conditional acknowledgment of particulars, because only what is discerned and in some degree acknowledged can be anywise valued; and all pragmatic values, no less than theoretic values, point to the particulars which they conditionally acknowledge, so that they may be used instrumentally to science.

But the confusion of theoretic with epistemic value seems to validate only theoretic evaluations, leaving pragmatic values floating in air,

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quite without ground, wholly subjective and suspect. *The formalist makes the theoretic values wage war against the pragmatic values; and this is to make science the enemy of government, economy, social morality, and art.* Earlier this warfare was only academic; but today it makes of this earth a vast and bloody battleground for the military decision between arbitrary and therefore irreconcilable interpretations of the relationship between theoretic values and pragmatic values.

Does the theoretical absolutist know what he is doing when he propagates formalistic error, which necessarily engenders this terrible dichotomy of fact and value? Does he know that he, more than Hitler or Stalin or any political dictator, is the absolutist who destroys civilization? The dichotomy must destroy this and every civilization if it be not corrected and removed. Civilization is built by science and depends wholly for its continuance upon scientific faith; and the dichotomy destroys this faith. The dichotomy allows no appeal from theoretic value to the experience of real value which is particular difference. This error leaves science without defense, because *the value of science itself is an epistemic value, not a theoretic value.* It cannot and will not be believed that political, economic, and other pragmatic values have no ground in experience, and point to nothing real. This transparent fiction, in its contempt of common sense, mocks every truth. Today the dichotomist frivolously discounts pragmatic values as emotive, subjective, less than fact. Tomorrow the priest or the politician padlocks the laboratories and closes the schools. And the analyst cannot protest; the dichotomy closes his mouth. How should a merely theoretic science, a "science" that knows only instrumental values and no final values, a "science" that knows no moral truth and acknowledges no moral responsibility, hope to defend itself?

Into what a morass of epistemological confusion are we led by this unhappy and criminal retention of formalistic error! Shall we prize theories as instrumental to the exacter description and better acknowledgment of particular occurrence, or shall we prize our experience of particular occurrence as material for analysis delivering theoretical knowledge? Which shall we prize, likeness or difference? Why not both, asks the analyst. Experience does provide material for analysis, and analysis widens and sharpens experience. But which shall we prize more, likeness or difference, knowledge or experience, man or nature? Again, why not do both? What, prize each more than the other? Yes, let every means be end and every end be means; let every value be at once relative and absolute, instrumental and final, pragmatic and epis-

temic! But is this the end of our pursuit of truth, is this a fit condition for man! How will you leave it, asks the analyst.

We are not in it, it is not our condition. *This classical confusion of values was corrected by the disestablishment of absolute geometry half a century ago.* Classical science had based natural knowledge upon a mathematical foundation which required of every arithmetical expression its exact geometric equivalent. This was to confuse number-theory, which implements the acknowledgment of sheer plurality or particular difference, with geometric theory, which had implemented the acknowledgment of physical uniformity. It was to confuse particular difference with specific likeness. When this error was empirically corrected, the *Principia Mathematica* proposed to widen classical error by establishing science upon a revised mathematical logic, properly so-called because it now confused arithmetic with the syntactical theory that enables the description of sentential expression. Which was less empirical, the synthetic a priori of Kant that at worst exaggerated a real physical uniformity of nature, or this new synthetic a priori, called analytic or tautologous, that would limit experience to what is sententially formed and presently expounded? Shall we believe that the Word is made flesh in the person of the logicians who analyse current language? Are not rather flesh and blood given voice by the empirical scientist who acknowledges fact wherever he finds it? But the scholastic pretensions of formal logic are today discredited by the physicist, whose uncertainty principle acknowledges experiences which elude analysis and defy description in theoretical terms; and they are finally disposed of by Gödel's demonstration that no theory can contain the experience to which it may usefully call attention in symbolic terms. Let us know that there are no tautologies, and that the sole self-evidence is the experience of particular difference, wherever apprehended and whether or not described!

Is it too much to hope that logicians, who now show us that traditional logic gave only a confused and partial expression to what is better presented by mathematical logic, will come to see that all logical theory, confined as it is by the inadequate quantification of *all*, *some*, and *none*, poorly compares with the arithmetic that uses a highly developed and exact numerical quantification? There is, it would seem, but one residue of classical formalism left in science today. This lies in a technical disability of the physicist, who still cannot compare the multitudinous minute entities he is now able to enumerate statistically.

But we may not aggravate this experimental limitation into a universal necessity confining nature or thought. We know that atoms, electrons, and even quanta, to be many, must be particularly different.

We betray theoretical analysis when we look to it for more than instrumentation. We support and justify analysis when we show how it may implement scientific experience. If the particular serves as an index of specific uniformity, does it not then direct us to the appreciation of specific change? It is a well-established fact that the so-called constants of descriptive theory are the theoretical or fictional limits of specific change, every specific form undergoing slow or rapid change. A century ago Darwin inaugurated the scientific description of specific change, by showing how such change is effected by individual variations, as he rather ineptly called particular differences. The disestablishment of absolute geometry removed the obstacle which since antiquity had prevented the full acknowledgment of *particular difference as the ground and sufficient reason of specific change*. Today the physicist describes the physical history of nature, showing how specific changes established the physico-chemical forms which still reveal the past creation of the material universe. In the century since Darwin, what was theoretical science has become historical science, descriptive of the creation of the world.

Theoretic values, attached to particulars as indices of specific uniformities or constancies, implement the acknowledgment of *historic values* attributed to particular differences as the ground or sufficient reason of specific change and material creation. These historic values are nothing like the theoretic values which implement their discovery. The poor specimen may be an excellent index of the tendency to specific change, it may be the particular difference which establishes new type. The good specimen, on the other hand, best indicates the tendency to fixation which carries species and forms to extinction. *The historic values necessarily invert the theoretic values*. The advance from classical science to the purely empirical and therefore historical science of today effects that transvaluation of all intellectual values which poor Nietzsche saw to be the alternative to civilized collapse. Now indeed is every valley exalted, and the poor are shown always to have inherited the earth. Science at last removes the classical caricature which masked the face of creation; and what it discloses is creative power, working since measurable time began within and below the uniformities and fixations which seem to usurp that power.

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The whole of theoretical analysis may and should implement this historical science of material creation; for *the historic values*, attributed to particular differences as the ground and sufficient reason of specific change, *are nothing but the epistemic values* conditionally or unreservedly acknowledged in every evaluation whatsoever. The course of particular occurrence is itself the course of specific change and the course of material creation. There is no *deus ex machina*. There is nothing between ourselves and the actualities of creation. The power by which the particular elicits its apprehension in ourselves is its whole power, making of it a factor in and an index of material creation; and unconditionally to acknowledge this power is to acknowledge the creative progress advanced by every particular difference. It is nature which draws from us this acknowledgment of creative progress and creative power. Empirical science is a true, whole-hearted, intelligent naturalism.

The empirical science of today is the science of creation; and it includes descriptive theory, descriptive history, epistemology, metaphysics, ethics, aesthetics, economics, and true religion. The inductive posit is truly the empirical pledge and religious commitment to acknowledge creative power wherever and however apprehended. Science has come of age in our time; it is all the knowledge of which we may conceive. This science of creation justifies all of the past which brought it to be. It justifies the classical science which provided its needed theoretical instrumentation. It justifies the metaphysics which tried to compel descriptive theory to deliver more than it could. It justifies the criticism which deplored this metaphysical violence. It justifies our fathers who saw in a glass darkly, and ignorantly worshipped, creative power. It justifies every moral and religious aspiration, by providing in science itself the actuality of every faith.

And now a decision is required of us. Shall we go forward with this empirical science which has become knowledge of creation and religious truth? Or shall we pretend that formalistic error is not exploded, and seek to have mankind return to the scholastic caricature of science in a barbaric age? If we are willing to exchange the shell of philosophy for its substance, we have much to do; for we must tell this civilization of the religious truth it possesses in its science, and show how this knowledge of creative progress provides the measure of every progress and the criterion of every good.

In his moving work, *The Philosophy of Civilization*, Albert Schweitzer writes: "By its belief in an optimistic ethical theory, the

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modern age became capable of a mighty advance toward civilization. But as its thought failed to establish this theory upon the nature of things, we have sunk into a condition of having no world-view at all, and we face the uttermost ruin. To think through to the end a universal theory produced by thought is the only possible escape from the confusion of the world today."

Now the sole universal theory is physical theory! This cannot be made optimistic ethical theory; and to think it through is to be led beyond theory to physical history. In the Einstein symposium edited by Schilpp, Einstein expresses his fear that a purely statistical science may lose sight of what is universal in nature and man. Yet, in the same volume, Gödel inquires whether relativistic theory does not leave us with many subjective times, and with no world-time. Neither quantum theory nor the theory of relativity, these two thinkers are telling us, itself comprehends what is universal. But universality is secured when we advance from physical theory to physical history in the empirical science of creation. There are as many theoretical times as there are distinct theories, and there are as many theories as there are discernible specific likenesses in nature. But there is still and always a material universe, *a first and last particular* comprehensive of all particular occurrence; and every theoretical time may be used to implement the experience and the historical description of this one universe, the creative progress of which is advanced by every particular occurrence. There could be absolute world-time only in a universe controlled by formal necessity or causal law; but every measurable time may implement the description of specific change.

Schweitzer is one of the best of men, one in whom the Renaissance and the Reformation still live and move and have their being. But his impossible demand for ethical theory compels him to renounce science and civilization and to head the desperate march back to barbarism. The will-to-live, he finally writes, must rouse itself at last and insist upon its freedom from having to understand the world. In ethical conflicts, man can arrive only at subjective decisions, he says.

So works the dichotomy, compelling the relinquishment of civilized faith in science and what science builds. A theoretical science knows no ethical values, and consequently cannot direct and preserve the civilization it builds. Such a "science" converts society into a congested population-mass lacking moral courage and social adaptation, cursed by real social insecurity, looking to theoretical science for what that

science cannot give, and increasingly dependent upon barbaric loyalties for its conditions of persistence. The equation of science with its theoretical instruments generates the moral dichotomy, the dichotomy then undermines civilized faith and destroys civilization. As often as science has initiated civilized progress, the fixation of science in formalistic error has perverted scientific faith and compelled a return to barbarism, leaving the earth a morgue of dead and decadent civilizations. And the fatal rhythm must continue until science becomes religious truth delivering ethical instruction.

Science truly is this today. It is in our power to save civilization and to secure it from future collapse. We have only to advertise to the world the fact that classical error is overcome, the dichotomy is no more, an empirical science makes theoretical knowledge instrumental to the experience and historical description of the progress of creation, this universal progress provides the true measure of every progress and the criterion of every value. Let us attend for a moment to the creative progress, which proceeds today in human history.

Human progress is the specific change from primitive through barbaric to civilized form. Intellectual progress in science induces economic progress in commercial and industrial expansion, but fails to induce social progress keeping pace with intellectual and economic progress; and this lag of social readaptation checks and finally reverses all progress. To direct social readaptation keeping pace with other adaptive progress, science must provide the criteria which determine what is socially and otherwise adapted. It must disclose what is beautiful, holy, and absolutely good, and thereby inspire as well as direct the will to progress. This requires the relation of human progress to cosmic creation, revealing man in his universal function.

We have learned that all living populations depend for their persistence upon the transmission of adaptive type. *Plant and animal* populations genetically transmit reproductive adaptation, conditioning every transmission of type, and also external adaptation, conditioning survival to reproductive maturity. The reciprocal adjustment of these two sorts of adaptation is secured by natural selection, i.e., by the dominance of external over reproductive selection. This provision leaves these populations relatively unadaptable and dependent for their persistence upon stable external conditions.

The *human* population transmits its more important adaptation not genetically but directly, domestically and socially during growth,

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such acquired adaptive type being called "intelligence." Of such sort is economic adaptation, adapting individuals to their habitat and its other living occupants. Social adaptation holds them together in co-operative human economy; and intellectual adaptation adapts them to the wider environment, to as much of nature as comes within their ken. The necessary adjustment of these three sorts of adaptation, respectively economic, social, and intellectual, is not secured by natural selection as it is in the plants and animals. This leaves the human population eminently adaptable, but subject to maladjustments due to uneven progress in the three sorts of adaptation. Such maladjustment is the social congestion and insecurity which follows rapid economic expansion and population-increase, the failure of social readaptation requiring the return to some barbaric adjustment to secure the conditions of persistence.

The progressive population has a measure of intellectual progress in its scientific criterion of truth; and science readily provides economic criteria, for example in the productive efficiency of a unit of human labor. Why should it not possess an *ethical* criterion providing a measure of socially adaptive progress? The demand for all three criteria throws all three into question, because it requires us to decide which of the three criteria shall determine the other two. Shall we with Soviet Russia allow the economic criterion to determine the intellectual and social criteria, so that economic progress by definition secures truth and justice? Shall we with the United States suppose that social progress, implemented by a democratic constitution, must automatically, by definition, secure intellectual and economic progress? Or shall we still be so far philosophical as to insist that *only the scientific criterion of truth constitutes a universal criterion*, properly determining all other criteria and providing the true measure of every progress?

Evidently, what is needed is a vision of the over-all progress, advanced by all three adaptive progresses when these are reciprocally adjusted. What is this over-all progress? If we say that it is human progress, what is our measure of this, what should man become?

No past civilization has answered this question, fruitlessly debated. Debate is always interrupted by the wars into which revived barbaric loyalties throw semi-civilized populations torn by social insecurity due to rapid economic expansion; and debate is closed by the return to barbaric economy propelled by these wars. The wars are here, the movement back to barbaric values daily gathers momentum. Shall we

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withhold from this people the vision of creation for lack of which it perishes?

The philosopher arises to justify science in its building of civilization and its direction of human progress. The first phase of civilized progress still sufficiently supports economic progress upon barbaric social institutions sanctified by barbaric faiths; and the philosopher can be a naturalist confidently extolling the power of science to advance every progress; but when economic expansion transforms what were stable societies into a swollen and socially maladjusted population-mass, reaction uses naturalism to advocate the return to barbarism as a "return to nature."

The philosopher thereupon turns sophist. He appeals to the dichotomy of fact and value for argument that social ills cannot be laid at the door of science. Intellectual and economic adaptations adapt us to external nature, they must defer to hard external fact, he says; but social adaptation adapts us only to one another, it is a matter of volitional decisions; and social conventions may accordingly be whatever we please to make them. This distinction between social and other adaptation is valuable; but it may not obscure the *indirect but effective incidence of intellectual upon social adaptation*. Science reconditions social adaptation when it induces the economic change which leaves every social institution maladaptive, and also when it discredits the myths which supported transmitted institutions. The reactionary is quick to put sophistry to use. Since social conventions may be whatever we please, he says, let us support intellectual and economic progress upon time-tested social institutions. Let us build modern society upon medieval ethics, he pleads.

From sophistry the philosopher should learn that *to defend science* he must *defend it in its social-economic consequence*, overcoming the dichotomy of intellectual and other values. But what is this consequence, what sort of social economy does science properly require? To put the question in these Utopian terms is already to embrace formalistic error and to refuse empirical science. The Greek philosopher rightly looked to science for his universal criterion of value; but unfortunately, misled by mathematical dogmatism, he thought to define the scientific criterion of truth, which truly lies in any and every apprehension of particular difference, by means of a formal logic which defined only the symbolic form of scientific description, and even that inadequately. Knowing no inductive logic, knowing only this deduc-

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tive pseudologic, he had to claim absolute knowledge of every natural uniformity, in order to obtain the premises of deductive argument. This epistemological error was metaphysical or cosmological error, in that it assessed as eternal norms the forms which, to determine infallible cognition, must exhaustively determine particular occurrence. *Formalism requires a fixated cosmos and a fixated society.* Falling short of his goal in an ethical criterion of social progress, the classical philosopher could offer only the empty and cynical humanism which advised a sick and bewildered civilization to forego its progressive ambition and to perpetuate what is fixed and specific and undifferentiated in man.

We cannot too much blame the Greek philosopher, who had no effective offense against what seemed like self-evident mathematical truth; nor should we be too censorious of his modern critic, who tried to escape from mathematical into psychological necessity. But we ourselves have no excuse, now that every classical dogma is empirically corrected, if we still use mathematical or other logic to perpetuate classical error, and thereby prevent empirical science from advancing to the religious and moral truths without which neither this nor any civilization can persist. May the spirit of Roger Bacon, Isaac Newton, and Charles Darwin, those men who created empirical science in the light of their vision of creation, withhold us from this unforgivable sin!

The inductive posit which pledges unconditional acknowledgment to every particular difference *associates whoever makes it with everything that exists*, and progressively reveals to him the course of specific change and material creation which is the historical sequence of particular difference. The self-same pledge, observant now of particular difference in symbolic expression, generates perfected language in arithmetic and other theory, implementing the association of scientists whose communal labor advances the scientific progress which may then condition economic expansion, human increase, living increase, and finally the material increase which is creation. What is man, that nature should elicit from him the acknowledgment that is science? What is science, that it should be so concerned with nature? Could there have ever been this universal scientific concern if man were not creator, responsible to and for nature?

The measure of every progress and *the criterion of every value is the progress of material creation.* Our immediate good is human increase. Each individual has intrinsic value, and the more individuals the greater value. Absolutely good is whatever calculably conduces to

sustained human increase, just in the measure that it does so. To obtain and to maintain this increase requires every virtue and the creation of new virtue. That the human progress from primitive to civilized form is pre-eminently quantitative, one of mass and number, needs no argument. This quantitative criterion directs a scientific ethics, disclosing what has conduced and what may more effectively conduce to human increase. The criterion will not always be easy to apply; but it can be *empirically* applied; and what has driven civilizations back to barbaric ethics is not the superable difficulty but the formal impossibility of ethical science. To know that science can progressively discover moral truth is to restore *civilized faith*, because this knowledge and nothing else *is* civilized faith.

But why should human increase be called good? First, because it conditions living increase. If civilization does not founder, man will ever more intensively cultivate crops and herds, directing the further evolution of plant and animal forms in his own interests, and thereby securing the progressive increase of terrestrial life. Secondly, because living increase conditions the increase of universal matter. It cannot yet be demonstrated that the life on this planet by its rapid specific change induces everywhere that slow specific change which prevents complete fixation, thus counterbalancing the increase of entropy which otherwise must return formed matter to the chaos out of which it came two or three billions of years ago. This demonstration must follow the extension to physical nature of the basic concepts by which the biologist describes the mechanism of organic evolution. But it is now evident that organic evolution continued in modified form the earlier evolution of material forms, the course of this material evolution being clearly indicated in the structures already described by physico-chemical theory. When the *theoretic* values of the physicist are used to direct us to the *historic* values of specific change which they invert, we shall have exacter knowledge of the course and mechanism of physical creation. In the meantime, we must accept the evidence provided by biology, which is direct and adequate enough, of the mechanism of cosmic evolution. *There is and was only specific change grounded in particular difference.*

The human population of this earth is descended from a most adaptable population, that which originated living matter and then proceeded through continuous specific change to become the population that ancestoried man. From this most adaptable group fell off those less

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adaptable populations which ancestored all fixed species existent and extinct. This line of evolution must be carried back to the beginning of the world; for there is no reason to deny, and every evidence of, its continuity. The population which established living matter and human matter is the plurality which originated all formed matter. Since measurable time began, this population which is now mankind has fathered, redeemed, preserved, and amplified material creation; and the future, like the past, is the creature of this creative group.

Today it is especially science, in the company of scientists, *that labors to preserve and advance material creation*. Man is not the measure of all things; he takes his measure from the nature which he serves, his work is his whole credential. But because he alone, in science, is servant to all that is, bringing to every particular a true and unconditional acknowledgment, he is finally the master of all that is. He is, was, and must remain all the destiny there can be. The material universe is his to foster and adore or to despise and destroy. Now this is the science which must save civilization, and thereby save creation. Nothing less than this creative truth can generate the omnipotent powers needed to carry on the creative work. And *this is the truth established in our time by empirical science*, now at last fully delivered from scholastic fixation, and become again the science of creation it was when it began. The creation which earlier proceeded in darkness proceeds henceforth in intelligent light. It is our responsibility and privilege to be the inaugurators of this true Enlightenment.

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TWENTY-FOURTH ANNUAL REPORT OF THE
BOARD OF OFFICERS

AMERICAN COUNCIL OF LEARNED SOCIETIES

The annual meeting of the American Council of Learned Societies was held in the Westchester Country Club at Rye, New York, on January 26 and 27, 1951. The American Philosophical Association was represented at the meeting of the conference of Secretaries by its secretary, George R. Geiger, and at the meeting of the Council by Cornelius Krusé, the Chairman of the Council. This was the first meeting in which the new By-Laws, adopted by the Council and ratified by the constituent societies in 1947, came into full effect. The constituent societies, now numbering twenty-three, were represented by one delegate each instead of by two as heretofore. The newly elected American Society for Aesthetics was represented for the first time. The American Musicological Society was elected to membership.

A new feature of the annual meeting was the attempt to free the agenda from extensive oral reporting by preparing and sending out in advance fully documented mimeographed reports which could be studied by members of the Council prior to the meeting. In consequence, two entire sessions were devoted to a discussion of broad problems which were selected as of special interest in our day to organized humanistic societies, namely, *The Functioning of Learning in Our Times*, and *What Can Humanists Do to Communicate the Results of Scholarship?* The discussion during the last morning session of the latter subject, already called to the attention of the Council by the executive director's article, *Research Is Not Enough* (reported in the December 1950 issue of the A.C.L.S. News Letter), was extraordinarily lively and profitable. This concern of the Board of Directors and of the Council to bridge the gulf between the learned world and the larger public is reflected also in the program which at the request of the Corning Glass Works the Board of Directors has worked out for a national conference on the subject, *Living in Industrial Civilization*. It is planned that in this Conference, to be held at Corning on May 17-19 in celebration of the hundredth anniversary of the founding of the Corning Glass Works, representatives of industry and of humanistic studies will study and discuss what contribution industry and the humanities can jointly make to central human values in our day.

The Council, as is well known, has always been interested in opening up for understanding areas of culture other than our own which were, or are, relatively unknown except to a very few specialists. Just as in earlier years the Council did pioneer work in its efforts to encourage interest in Chinese studies, and helped establish institutes and centers for the study of Chinese culture, so

PROCEEDINGS

more recently something similar has been done for Slavic studies. The Macmillan Company has published eight of the twenty-four books selected by Slavic scholars as of first importance for purposes of translation. As each new translation has been published, appreciative comments have been received from the scholarly and the non-academic world. The other sixteen books are practically ready for publication and suitable publishers are being sought. The well-known *Current Digest of the Soviet Press*, now entering on its third year of publication, is increasingly being recognized as indispensable for any serious study and understanding of modern Russia. A national commentator has recently called it "the biggest hole there is in the Iron Curtain." Since this weekly is still far from self-support, it is hoped that members of the constituent societies will encourage their libraries to subscribe to this important and unique periodical.

During the year a Near Eastern Translation Program has been inaugurated; modern books in Arabic, Turkish, and Persian are in process of selection and translation. The Council sought and obtained a subvention from the Rockefeller Foundation for fellowships or study aids for persons in the humanistic fields who wish to increase their knowledge of Near Eastern studies in summer sessions of various universities.

Jointly with the Social Science Research Council promising efforts are being made to promote greater interest among scholars in the still but slightly developed field of South East Asia studies.

The fellowship program of the Council continues to include first-year graduate fellowships, and third- and fourth-year graduate fellowships, the latter being designed to provide opportunities for the purpose of broadening the training of students about to take their doctorate. In 1950 there were twenty first-year fellows and thirty-nine advanced graduate fellows. Thirteen awards were made to members of faculties of the assistant professorial rank for the purpose of enlarging the range of their knowledge of fields related or adjacent to their professional field. Candidates for First-year Graduate Fellowships and for Faculty Study Fellowships must be nominated to the Council by their institutions.

A number of interesting liaison conferences were held in the past year, including a conference that dealt with the relationships between science and the humanities, and another on Law and the Humanities. The Committee on American Civilization organized an important conference on Religion in American life.

The executive director, Charles E. Odegaard, in reviewing the many activities of the year, reported also on the results of a study made by the Scientific Advisory Committees appointed by General Lewis B. Hershey, Director of the Selective Service System, in order to advise him on the whole problem of establishing policies designed to preserve the best interests, broadly conceived, of the nation in a period of partial mobilization. Charles Odegaard was chairman of the Humanities Committee. The report of the six committees, composed of distinguished representatives of the Sciences, Medicine, and the Humanities, urged that long-range needs, broadly conceived, be not relegated to a secondary position in the present emergency and that at least an adequate minimum flow of specialists in the sciences, engineering, and the humanities be assured by appropriate and adequate deferments.

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The Council through its special adviser on problems of publication, Henry Silver, attempted to aid constituent societies in their publication problems which, unfortunately, continue to be acute.

The following nominees for officers of the Council were elected for the year 1951:

Chairman: Cornelius Krusé

Vice-Chairman: Margaret Mead

Secretary: William R. Parker

Treasurer: Lewis B. Wright

CORNELIUS KRUSÉ

REPORT OF DELEGATE TO AMERICAN ASSOCIATION FOR THE ADVANCEMENT OF SCIENCE

At the 1949 and 1950 annual meetings of the American Association for the Advancement of Science (held in December in New York and Cleveland respectively), the sessions of Section L (History and Philosophy of Science) were lively and well-attended. This Section is increasingly becoming an important forum where those working on the growing edges of the sciences meet for the clarification and assessment of their sorties over the existing borders of knowledge. This interpretation of scientific imagination and philosophical scrutiny attests a healthy vigor of contemporary thinking on basic issues.

The meetings were held in conjunction with the American Philosophical Association, the Philosophy of Science Association, and the History of Science Society. Charles Morris was chairman and vice-president of Section L in 1949; Ernest Nagel held this office in 1950.

It is to be hoped that an increasing number of philosophers will join the American Association for the Advancement of Science and will participate in the meetings of Section L. The address of the Association is 1515 Massachusetts Ave., N.W., Washington 5, D.C.

CHARLES MORRIS

COMMITTEES

Bibliography Committee

The secretary of the committee, Mr. Buchanan, has continued to supply the American bibliographical items for the *International Bibliography of Philosophy*, which is now appearing regularly. Our committee is no longer taking subscriptions, but subscriptions can be sent easily to the publisher—J. Vrin, 6 Place de la Sorbonne, Paris—or to the Institut Internationale de Philosophie, 51 Avenue Georges-Mandel, Paris, 16.

Last March your chairman had the opportunity of inspecting the bibliographical plant at the Sorbonne, an organization of which the *Philosophical Bibliography* is only a small part. Like all machinery, this plant functions smoothly, but has the limitations of a mechanism. It is impossible for this machine to take account of philosophical articles scattered in periodicals which are not primarily philosophical. Nevertheless, many of these articles are of importance and the editors of the *Bibliography* are concerned to have them included. The only way in which this can be done is on the initiative of the

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author. Your committee requests therefore that the authors of articles published in periodicals which are not listed in the front of the *Philosophy Bibliography* send either a reprint or the bibliographical information to the secretary of your committee in the Columbia University Library, who will forward the information to bibliographical headquarters in Paris. Members of this committee will assemble such information as best they can but can not do it systematically or inclusively.

Despite the increase in the number of subscriptions and the increase in the subscription price, the *Bibliography* is still being published at a loss and members of the Association are urged to ask the libraries of their institutions to subscribe.

The secretary of your committee has helped to provide a book exhibit of recent publications at the Toronto meeting of the Eastern Division. He has received no requests during the year for bibliographical assistance on special topics but wishes to remind the members of the Association that his extensive card file is available for such services.

In view of the fact that most of the activities of this committee are connected with the work of the International Institute, the members of the committee are unanimous in recommending that its work and administration be subordinate to the Committee on International Cultural Cooperation, and that the Bibliography Committee be abolished as an independent standing committee. However, the chairman of the International Committee, Professor Cornelius Krusé, has indicated his disagreement with this recommendation. Consequently, we submit this proposal for study and action to the National Board of Officers.

For the Committee,

H. W. SCHNEIDER, *Chairman*

Publication Committee

The following report has been submitted by Professor Gregory D. Walcott, General Editor of Source Books in the History of the Sciences:

Progress is being made with this series. *A Source Book in Zoology* by Professor Thomas S. Hall is in press and should be on the market very soon. Dr. Henry M. Leicester is putting the finishing touches on the manuscript for *A Source Book in Chemistry*. This will be turned over to the publishers at an early date. Professor Richard McKeon has reported that he and Professor Clagett have made considerable advance with their manuscript for *A Source Book in Medieval Science*. At long last, too, a competent man has been secured to complete the manuscript for *A Source Book in Botany*. He is Dr. H. W. Rickett, bibliographer of the New York Botanical Garden. Professors Harlow Shapley and Kirtley F. Mather of Harvard and Professor Henry Margenau of Yale have agreed to prepare sections for *A Source Book in Twentieth Century Science* (1900-1950). One problem now is to get a man to deal with the field of mathematics.

In response to the plea of this committee last December, the Executive Committee of the Eastern Division voted to appropriate the sum of \$500 toward a new revolving fund for grants-in-aid of publication. Thanks to the efforts of two members of this committee, Professors Aldrich and ten Hoor, the Western

AMERICAN PHILOSOPHICAL ASSOCIATION

Division at its annual meeting in April pledged a contribution of \$100 for the same purpose. These amounts, added to the \$100 in anonymous donations received last year, have enabled this committee to make its first grant-in-aid of publication in the sum of \$500 to a manuscript which it has already reviewed and recommended to the former grants-in-aid committee of the American Council of Learned Societies. Thus our Association is aiding substantially, along with the Research Council of the University of Missouri and the author, in making possible the publication of *Theory of Order* by W. Donald Oliver. It is now in process of publication by the Antioch Press under the following contractual provisions to insure, as far as possible, that the revolving fund will revolve, namely—after the costs of publication have been met, the Association will receive 75% of the royalties which would ordinarily go to the author, until its grant has been repaid.

Pending further action on reorganization of the Association, the Board of Officers have voted by resolution to authorize the Publication Committee to solicit contributions from foundations and individuals to the new revolving fund for grants-in-aid of publication in philosophy to be administered by the committee. A number of projects have been brought to the committee's attention during the year, but it will not be possible to give such applications serious consideration until such additional funds are secured. For the Committee,

HAROLD A. LARRABEE, *Chairman*

Committee on International Cooperation

The Association in cooperation with the University of Buffalo arranged for a Mexican philosopher to come to the University as visiting lecturer, but because of extraordinary responsibilities connected with the four hundredth anniversary of the founding of the University of Mexico, Samuel Ramos, the Mexican philosopher referred to, was unable to come this year.

Leopold Zea, the most distinguished research scholar in the field of the history of Mexican and Latin American philosophy, is continuing his research work in philosophy as a fellow of the Association under the Rockefeller grant. Professor Zea's most recent publication is entitled *Dos Etapas del Pensamiento en Hispano America*.

A message of felicitation on behalf of the Association was sent to the Silver Jubilee Session of the Indian Philosophical Congress. The Association was represented by Professors F. S. C. Northrop, G. P. Conger, and Bernard Phillips. The new philosophical journal, *Philosophy—East and West*, an outgrowth of the East-West Philosophers' Conference held in Honolulu in the summer of 1949, will soon make its first appearance.

An Inter-American Philosophical Congress will be held in Lima, Peru, this summer in honor of the four hundredth anniversary of the founding of the University of San Marcos.

Professor Raymond Bayer, Secretary-general of the International Federation of Philosophical Societies, was a guest of the annual meeting of the Eastern Division of the Association, and visited as many universities as he found possible before being obliged because of serious illness to return to France earlier than he had planned. He spoke before the Eastern Division and in many private con-

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versations about the work and the plans of the International Federation. He also spoke of the newly launched scholarly publishing project entitled *Corpus Général des Philosophes Français* which will comprise new editions of French philosophical classics from the Middle Ages up to the present. Professor Bayer is the general editor of the magnificent project.

For the Committee,

CORNELIUS KRUSÉ, *Chairman*

AUDIT REPORT

Yellow Springs, Ohio

May 8, 1951

Professor George R. Geiger, *Secretary-Treasurer*

American Philosophical Association

Yellow Springs, Ohio

Dear Sir:

I have made an examination of your records for the year ended May 1, 1951, and submit herewith my report consisting of this letter and the following exhibits:

EXHIBIT A—Summary of Cash Receipts and Disbursements for the year ended May 1, 1951.

EXHIBIT B—Reconciliation of Fund Balances to Securities and Cash in Bank as at May 1, 1951.

The amount of cash on hand at May 1, 1951 has been verified by correspondence with your depositories. Securities in the form of United States Treasury Bonds, Series G, were inspected at the Miami Deposit Bank, Yellow Springs, Ohio.

All receipts were compared with bank deposits and all disbursements were evidenced by cancelled checks or supporting vouchers.

In my opinion, the attached statements fairly reflect the results of activity for the year ended May 1, 1951.

Respectfully submitted,

D. A. MAGRUDER, *Public Accountant*

Professor of Accounting, Antioch College

EXHIBIT A

THE AMERICAN PHILOSOPHICAL ASSOCIATION

Summary of Cash Receipts and Disbursements

for the Year ended May 1, 1951

	<i>General Treasury</i>	<i>Revolving Fund for Publication</i>	<i>Rockefeller Fund</i>
<i>Fund Balances, May 1, 1950.....</i>	\$ 1,960.14	\$11,741.94	\$ 9,653.37
<i>Cash Receipts:</i>			
Dues and Pro-rata Cost of Proceedings:			
Eastern Division— 1950.....	728.65		
Western Division— 1950.....	572.75		
Pacific Division— 1950.....	187.05		
Dues—International Federation:			
Eastern Division— 1950.....	70.90		
Pacific Division— 1950.....	3.08		
Eastern Division— 1951.....	77.20		
Western Division— 1951.....	39.50		
Pacific Division— 1951.....	13.70		

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Sale of Proceedings.....	50.70		
Interest of U.S. Treasury Bonds and Savings Account		336.06	
Royalties—from McGraw-Hill Book Company....		42.99	
Special Publication Fund*.....		600.00	
<i>Total Cash Receipts</i>	1,743.53	979.05	
<i>Total Cash Available</i>	3,703.67	12,720.99	9,653.37

*\$500 from Eastern Division; \$100 from Western.

	General Treasury	Revolving Fund for Publication	Rockefeller Fund
<i>Total Cash Available</i>	\$ 3,703.67	\$12,720.99	\$ 9,653.37
<i>Cash Disbursements:</i>			
Printing Proceedings—Antioch Press	1,177.98*		
Dues—International Federation—1950	84.18		
Dues—International Federation—1951	139.90		
Dues—American Council of Learned Societies	45.00		
Postage	42.00		
Reprints of Presidents' Addresses	47.76		
Bank Charges and Safe Deposit Box Rental ..	6.20		
Stationery, Printing and Supplies	59.20		
Audit Expense—1950	22.50		
Clerical	23.20		
Mimeographing of Bayer Lecture	75.00		
Expenses on Source Book in Chemistry— to Dr. Leicester.....		276.97	
Publication Committee Expenses— to H. Larrabee		15.40	
Special Publication Fund—Antioch Press for Oliver Book		500.00	
To Leopold Zea			2,000.00
<i>Total Disbursements</i>	1,722.92	792.37	2,000.00
<i>Fund Balances, May 1, 1951</i>	\$ 1,980.75	\$11,928.62	\$ 7,653.37

*Note: Includes 400 extra copies of Proceedings circulated to libraries.

EXHIBIT B

THE AMERICAN PHILOSOPHICAL ASSOCIATION Reconciliation of Fund Balances to Securities and Cash in Bank as at May 1, 1951

Summary of Fund Balances:

General Treasury	\$ 1,980.75
Revolving Fund for Publication	11,928.62
Rockefeller Fund	7,653.37
<i>Total All Funds</i>	\$21,562.74

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Summary of Securities and Cash in Banks

United States Treasury Bonds, Series G (in safe deposit vault at Miami)	
Deposit Bank, Yellow Springs, Ohio).....	\$ 7,800.00
Miami Deposit Bank, Yellow Springs, Ohio, checking account	1,749.51
Miami Deposit Bank, Yellow Springs, Ohio, savings account number 4275	4,359.86
Middletown National Bank, Middletown, Connecticut, checking account	7,653.37

Total Securities and Cash in Bank.... \$21,562.74

Report of the Secretary of the Board of Officers

As is the case usually, most of the proposals coming up before the Board have been filtered through to the divisions and will be found discussed in the minutes of one or more of the respective divisions. That is why this report can be brief. A few general items, however, may be noted.

There has been no active work this year on the long-standing matter of reorganizing the structure of the Association but a committee, representing the three divisions, is still considering the question and is trying to effect some sort of compromise proposal. Milton C. Nahm is chairman. The other members are Herbert Schneider and John Goheen from the Eastern Division, A. C. Benjamin and Wayne Leys from the Western, and Paul Marhenke and Robert Fitch from the Pacific.

International activities have been seriously hampered by the unexpected illness of Raymond Bayer, International Federation secretary, when he was in this country last year. The fortunate presence of Richard McKeon in Paris, however, has helped to give continuity to the Federation's activities, and with the recovery of Professor Bayer it is to be expected that the Federation will soon become active again.

This is one more reminder that 1951 is the 50th anniversary of the founding of the American Philosophical Association. The original roster of members was something under one hundred; now we have almost 1400 members. It is hoped that the 1951 programs of the divisions may be able to recognize our 50th year.

For the Board of Officers,

GEORGE R. GEIGER, *Secretary-Treasurer*

EASTERN DIVISION

President: George Boas

Vice-President: Ernest Nagel

Secretary-Treasurer: Milton C. Nahm

Executive Committee: The foregoing officers and Arthur E. Murphy *ex officio* for one year, Lewis W. Beck (1951), Glenn R. Morrow (1951), Richard B. Brandt (1952), H. T. Costello (1952), Susanne K. Langer (1953), Morton G. White (1953).

The forty-seventh meeting of the Eastern Division was held at the University of Toronto, in Toronto, Canada, December 27, 28, 29, 1950. The following program was presented:

Plenary Session

Recent Trends in Philosophy (Chairman, Arthur E. Murphy)

Papers by Grace A. de Laguna, W. V. Quine, William Frankena

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Symposium

The Modern Distemper of Philosophy (Chairman, Max Black)

Papers by Wm. Pepperell Montague, George Boas, Gilbert Ryle. Comment by George H. Sabine

Symposium

The New Rationalism in Ethics (Chairman, Richard B. Brandt)

Papers by Lucius Garvin, John Rawls. Comment by Roderick Firth, Everett W. Hall

Symposium

Is There Poetic Truth? (Chairman, Milton C. Nahm)

Papers by Philip Wheelwright, Monroe C. Beardsley. Comment by William Barrett, Iredell Jenkins

Presidential Address

The Common Good Arthur E. Murphy

Symposium

One Hundred Years of Canadian Philosophy (Chairman, Fulton H. Anderson)

Papers by John A. Irving, Charles W. Hendel. Comment by A. H. Johnson, R. C. Lodge

Symposium

Universals and Signification (Chairman, W. V. Quine)

Papers by J. H. Randall, Charles A. Baylis. Comment by Nelson Goodman, J. W. Miller

Symposium

Problems of General System Theory (Chairman, Lewis W. Beck)

Papers by Ludwig V. Bertalanffy, Carl G. Hempel. Comment by Robert Bass, Hans Jonas

Symposium

Leibniz and the Timaeus (Chairman, Glenn R. Morrow)

Papers by Paul Schrecker, Grace L. Rose

Symposium

Philosophers and Ordinary Language (Chairman, Thomas A. Goudge)

Papers by Roderick M. Chisolm, Norman Malcolm. Comment by Arthur Smullyan, Rulon Wells

Symposium

Ego and Equality (Chairman, R. F. McRae)

Papers by Edmond N. Cahn, Glenn Negley. Comment by C. J. Friedrich, Charner Perry

Group Meetings

The Association for Realistic Philosophy

A Realistic Examination of Naturalism Oliver Martin

The Personalist Discussion Group

The Relation of the Individual to God Louis W. Norris

The Peirce Society

The annual Business Meeting was held at 11:00 A.M., December 29th and was adjourned at 1 P.M. until 4 P.M., December 29. President Murphy presiding. The minutes of the forty-sixth annual meeting were approved as printed.

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The following Treasurer's Report was read and approved:

FINANCIAL STATEMENT: December 23, 1949 to December 23, 1950

Receipts:

Balance on hand, December 23, 1949:	
Book value of government bonds.....	\$1,000.00
Receipt, sale 1 Series G government bond.....	500.00*
Commercial account	891.07
Membership dues	2,501.89
Interest on government bonds.....	22.50*
	\$4,915.46

Expenditures:

National dues for 1950.....	383.50
Cost of 1949-50 <i>Proceedings</i>	728.65
Expenses of officers and committees.....	237.96
Secretarial assistance	171.50
Printing and mimeographing.....	199.74
Committee on Information Service.....	150.00
Pro-rata return of costs, Committee on Information	
Service, to Pacific Division.....	92.50
Pro-rata return of costs, Committee on Information	
Service, to Western Division.....	2.50
Printing, Bulletin, 1950 meeting.....	150.00
International Federation of Philosophy.....	70.90
Eastern Division contribution, Publication Committee.....	500.00
Expenses, forty-sixth meeting.....	113.80
Postage and stationery.....	290.18
Transfer of membership.....	4.00
Return check American Philological Society.....	5.00
Expenses, Executive Committee meeting, Faculty Club,	
New York University.....	5.00
	\$3,105.23

Balance on hand..... **\$1,810.23**

*The United States Government Bonds, Series G, are carried on the books at their face-value. The sale-value of this bond was \$485.00. In accordance with the instructions (December 29, 1942), the Treasurer deducted \$15.00 from the semi-annual interest of \$37.50 and applied that sum to the sale-price of the bond.

MILTON C. NAHM, *Treasurer*

The Auditing Committee, Richard B. Brandt and Monroe C. Beardsley, reported that the Treasurer's Report had been examined and found correct.

The following Memorial Minutes were read, and by a rising vote were adopted and ordered printed in the *Proceedings*:

MAXIMILIAN BECK

Those who have for years been constant in attendance at these annual meetings will have missed this year one who was ever present and faithful to the high purposes of this association—Maximilian Beck. We remember how passionately he believed in the significance of reason and in free, unfettered argument as the only means of reaching truth.

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Undaunted by his difficulties with a language which he had hardly acquired late in life he fearlessly plunged into our discussions and defended with hard-wrought, expressive words the ideas and values to which he felt committed by his own thinking. He truly belonged to the fellowship of philosophers and we owe it to ourselves to leave in a few inadequate words a memorial to one of ours.

Maximilian Beck was born February 14, 1887, in Pilsen in Czechoslovakia. After graduate study in Munich he received the doctorate in 1915. In his early student days he came upon the poetry of Walt Whitman which laid hold on his spirit and made democracy and America inseparable ideals in his life thereafter. In 1928 he founded in Berlin and edited a new and independent journal of philosophy, *Philosophische Hefte*, which was welcomed and supported by other scholars who like himself took a stand against the nationalistic threats to civilization and humanity. He left Germany for Prague and it is significant that he then taught philosophy during the years 1934-35 at the Masaryk Volkshochschule. In 1936 the *Philosophische Hefte* had to be brought to an end. The next phase of his life was in the United States to which he came on September 13, 1938. He became a citizen at the earliest time it was permitted by law. It was characteristic of him that as soon as he could use the language at all he delivered lectures at various places on *A Defense of the Common Man*. He was Visiting Fellow in Philosophy at Yale University for three years, 1940-43, and thereafter held teaching posts at Wilson College, the University of Illinois, Rockford College, Central College, and the University of Arkansas, Little Rock Centre, Arkansas. He never enjoyed the security of an appointment for any extended term of years. Nevertheless, in spite of that troubling insecurity he continued to write on timely subjects of education, politics, and religion, as well as on the essential themes and issues of philosophy. Among his many publications there are two in German that remain outstanding, his *Wesen und Wert* (1925) and *Psychologie* (1938). A new work on Ethics was ready for publication in English at the time of his sudden and unexpected death, on April 21, 1950.

Recalling then, for a few brief moments, this life of our friend and colleague, we now place on record our deep regret at the passing of Maximilian Beck and with it our grateful memory of his courage and faith as a philosopher.

CHARLES W. HENDEL

December 29, 1950.

RALPH MASON BLAKE

Ralph Mason Blake, Professor of Philosophy and Chairman of the Department at Brown University, died of a cerebral hemorrhage after an illness of a few weeks on April 15, 1950, in his sixty-first year. Born in Greenfield, Massachusetts, he graduated from Williams College in 1911 and received his A.M. and Ph.D. degrees at Harvard in 1912 and 1915, respectively. He was a member of Phi Beta Kappa.

From 1915 to 1917 he was Instructor in Philosophy at Princeton, and then acting Professor at Wells College for one year. In 1919 he was called to the University of Washington as Assistant Professor, and, in 1930 he accepted a professorship at Brown. He was Visiting Professor at the University of Chicago in 1927, at Harvard in 1928, and at Columbia in 1941; and taught in Summer Schools at the Universities of California and Michigan. For two years he was Secretary-Treasurer of the American Philosophical Association (Pacific Division), and served a term as member of the Executive Committee of the Association (Eastern Division).

Blake contributed numerous reviews and articles to the *Journal of Philosophy*, *Mind*, *The Philosophical Review*, *The International Journal of Ethics*, *The Journal of Religion*; and he was one of the contributors to Zybulski's symposium on "Present-day Thinkers and the New Scholasticism." Other articles of high quality, which he left in manuscript, may eventually be published. His linguistic equipment, besides the usual French and

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German, included Greek, Latin, and Italian. His knowledge of the history of philosophy, and especially of mediaeval philosophy, was extraordinarily extensive, minute, accurate, and independent. But he was interested also and highly competent in the several main fields of systematic philosophy. In him, vast scholarship was combined with an active and outstandingly acute critical mind, which kept his colleagues as well as his students ever intellectually on the alert. No slipshod thinking could get by in discussions in which he participated. He enjoyed teaching, and gave generously of his time to students who came to him outside classes to discuss philosophical questions. Even those members of his courses whose interest in philosophy was only casual were impressed by the immensity of his erudition and the keenness and agility of his mind. Many remarked on his unusual capacity to project himself for the time being into the points of view of the philosophers whose doctrines he expounded. Even when he personally disagreed with them, no advocate could have been more scrupulously faithful to their thought than he was, or have presented it more sympathetically and plausibly.

Blake, who remained a bachelor, was of an easy-going temperament, and appeared to take calmly most things other than intellectual dishonesty, slovenly thinking, or inaccuracy. He was singularly free from personal ambition and did not push himself forward. But notwithstanding this absorption in scholarly matters, he was perfectly capable of doing effectively such practical tasks as came his way, whether on committee appointments, in the line of his administrative duties, or elsewhere.

He was a loyal friend, a genial host, and an entertaining conversationalist. He was a competent pianist and composer; and music, especially sacred music, was his chief hobby. His knowledge of it, as well as of liturgy and of church history, was extensive. Although not formally affiliated with any denomination, he loved to sing in church choirs and to discuss with priests matters connected with the form and order of the service.

Ralph Blake, who for twenty years gave distinguished service to Brown, is remembered with affection and high esteem by his associates and personal friends, and with deep gratitude also by many of the students who had the privilege of studying with him.

C. J. DUCASSE

FELIX KAUFMANN

Felix Kaufmann died suddenly on December 23, 1949. He was in his fifty-fourth year. There had been no previous illness nor any other warning. After a short period of unexpected pain his heart stopped. He had been for eleven years professor of philosophy in the Graduate Faculty of Political and Social Science of The New School for Social Research, had several times done his stint as Spokesman (chairman) of the Department of Philosophy and Psychology of the New School for Social Research, and had been for two years and more at work on a reasoned statement of his philosophic faith.

This faith derived from Edmund Husserl. Kaufmann counted as one of the world's leading phenomenologists. He was among the founders of the Phenomenological Society and a leading spirit in shaping the policies of its distinguished journal. His devotion to Husserl seemed to me a piety in the classical tradition, and his concern to preserve and publish Husserl's colossal *Nachlass* an especially exemplary expression of this piety. Nevertheless, Kaufmann was a phenomenologist with a difference. There was not much of the doctrinaire disciple in him. He worked far more from Husserl's logical theories than from his metaphysical ultimates. It seems to have been Kaufmann's sure conviction that the former could provide common ground for as many of the diverse and diversifying schools of philosophic thought as were willing to seek, through rigorous, specific, detailed inquiry, the immanent principles of their procedures and conclusions. He was sure, and was by way of demonstrating, that the methods of the natural and social sciences referred back to these procedural ultimates. He had no use for ineffables of

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any sort, whether of faith, of morals, or of knowledge. Not only was there nothing intrinsically unknowable; all knowables could—if philosophers performed their tasks loyally, skillfully and thoroughly—be stated in clear and distinct ideas on which all would agree. The argument of his *Methodology of the Social Sciences* (alike in the German version of 1936 and the much revised American one of 1944) was a sort of explication of the rules of the specific field from principles intrinsic to all fields together.

Kaufmann's knowledge of the fields was unusually intimate and precise. His primary and nearest interest had always been mathematics and the natural sciences—he aspired on occasion to the *mathesis universalis* of Leibnitz' dream—and his treatise, published in 1929, on "The Concept of the Infinite and its Elimination" signalized an important turn in that still controversial field. But luck and prejudice prevented this genial thinker from following his bent. A Jew in anti-Semitic Vienna, he had little chance for an academic career which would give him a livelihood. In 1919, upon his discharge from the Austrian army, he became a student of law, not of mathematics, at the University of Vienna. Hans Kelsen found in him an appreciative pupil whose phenomenological perspectives were apt to his own legal doctrines. The contact resulted in Kaufmann's "Logic and the Science of Law" of 1922, the "Criteria of Law" of 1924 and the "Types and Intent of Criminal Law" of 1929. It brought Kaufmann, also in 1922, a docentship in the philosophy of law at the University, but not a shilling of income. For a living, Kaufmann had to turn to business. He got a post with the Austrian branch of the Anglo-Iranian Oil Company in Vienna. But philosophy remained his ruling passion. He was a constant attendant at the sessions of the Wiener Kreis, and a friendly disputant with Moritz Schlick and Otto Neurath. His mind ranged over all the traditional and new expressions of the philosophic enterprise. When he wasn't doing studies in economic doctrine, value problems, law or logic, he was composing graceful and witty verses which he set to tunes of his own devising, and deaf as he was, could carry truly, with a professional's punch. He loved to signalize occasions with a rhymed epigram or a graceful clutch of verses.

In 1938 Austria was betrayed to Hitler, and Kaufmann, with his young son and devoted wife, had to flee the homeland. We were able, fortunately, to add him to our Graduate Faculty, then still more widely known as "The University in Exile." His qualities won a sure and growing recognition. His ability to endure fools patiently, his versatility of the artist, his simplicity and generosity of spirit, joined to his uncompromising ideals of workmanship and lucidity brought him a steady stream of mature students to whom his ways of working became the measure of achievement. A quality central to these ways was Kaufmann's openness of mind, his intellectual hospitality which, without in any way yielding his own articles of faith, could yet acknowledge, respect, and live in fruitful communication with philosophic views as different as those of John Dewey, Ernest Cassirer, Rudolph Carnap, or my own. Convinced that there must be a middle ground between doubt and dogma, and that Husserl had uncovered it, Kaufmann endeavored to bring all sorts and conditions of philosophizing together upon this ground, in a comradely spirit of sportsmanlike loyalty to the rules of scientific fair play, a spirit as rare as it is difficult. In this, as in his personal relations, Felix Kaufmann was a great gentleman, in the democratic sense of that many-valued term. His untimely death makes a gap in the company of fighters for the freedom of reason which will not soon be filled.

The New School for Social Research

H. M. KALLEN

CHARLES BRUCE VIBBERT

Charles Bruce Vibbert died unexpectedly of a heart attack while working in his garden on Saturday, November 18, 1950, at the age of seventy-three. His life, a very

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active one, had gravitated around two centers. Each of these centers contributed to his education and then reaped the reward in his subsequent labors; and he moved frequently from one to the other in body, and still more often in spirit.

One of these centers was Michigan, in particular Ann Arbor. Charles Vibbert was born in 1877 at Armada, Michigan, and after attending Oberlin Preparatory School, entered the University in 1900 to be associated with it either as student or as teacher for the rest of his life. He was made an assistant in philosophy in his senior year, and, on graduating in 1904, an instructor. He also did graduate work here while he was an instructor. In 1912 he became an assistant professor, in 1918 an associate professor, and in 1924 a full professor.

The other focus of his life was France, especially Paris. There also he did graduate work, mainly under Henri Bergson, in 1908-09 and again in 1912-20; and on other occasions in less formal ways, the last in 1947-48, he sought to refresh himself at the fount of French philosophy. But one part of Vibbert's life work was also in France. On the occasion of the first World War, from 1917-19 he was director of the University of Michigan bureau of the American University Union in Europe, located in Paris. In 1919-20 and later in 1927-28 he was director of the entire Union, an office which he took up again in the first year of his retirement, when he went to Paris to re-establish the Union after World War II. In 1919 he lectured at the University of Paris, and in 1928 he was the James Hazen Hyde lecturer in the French Provincial Universities. In all these ways Vibbert served both his own country and France and contributed to international understanding. As a token of appreciation he was made a member of the French Legion of Honor in 1919.

Vibbert did not think of himself as a constructive or even as a critical philosopher, but rather as an historian and interpreter of philosophy. Most of his relatively few papers, published or unpublished, are of this historical, or interpretive type, dealing almost exclusively with Bergson and French philosophy, on which he was an authority. His main contribution as a teacher was also along these lines, in the area of modern and contemporary philosophy, supplying his students with historical perspective, factual knowledge, and bibliographical lore.

Vibbert was active in philosophical societies—our local Acolytes Club, the Michigan Academy of Science, Arts, and Letters, and the American Philosophical Association. In 1934-35 he was honored with the presidency of the Western Division of the American Philosophical Association. He was also a member of the French Philosophical Society.

Vibbert had a wide range of interests outside of philosophy, and a corresponding wealth of knowledge which he could bring to bear in conversation. These, together with his gift of friendship, gave him a wide circle of friends and acquaintances, academic and non-academic, both here and abroad, who will remember him with respect and affection.

WILLIAM FRANKENA

JOHN MARTYN WARBEKE

John Martyn Warbeke, Professor Emeritus of Philosophy at Mount Holyoke College, died on May 21, 1950. He was born in Marion, New York, in 1879, received the Bachelor's degree from Princeton University in 1903 and the Ph.D. from the University of Leipzig in 1906. He also studied at Oxford University and had traveled extensively in Europe and the Orient.

From 1906 to 1912 he taught German and Philosophy at Williams College. In 1912 he was appointed Associate Professor of Philosophy and Psychology at Mount Holyoke College and named Professor of Philosophy in 1917. He became Chairman of the Department of Philosophy in 1936 and retired in 1944. He also served as Visiting Professor at Amherst College between 1919 and 1922. He was a member of the Executive Com-

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mittee of the Eastern Division of the American Philosophical Association from 1937 to 1940.

His doctoral dissertation in *The Principle of Homogeneity in Spencerian Psychology* was printed by Leipzig University and he was among the authors of the Coffee Club Papers published at Williams College from 1909 to 1911. He was best known for his book, *The Searching Mind of Greece*, which was first published in 1930 and has recently gone into its fifth edition. Shortly before his last illness he completed the manuscript of a book in the field of aesthetics. He was an ardent student of the music of Bach and composed for the organ.

He is survived by his wife, the former Norah McCarter of Castle Rock, Ireland, whom he married in 1908. Together they walked their beloved woods and fields and mountains, traveled to the wonder spots of the earth, explored the achievements of the human spirit, and established life-long friendships in a rare and rewarding companionship. They were at home to generations of students who count the evenings spent with them, listening to music and discussing philosophy, among the most important and enjoyable of their college experiences.

Dearly loved for his teaching of aesthetics and Greek philosophy, he was a devoted student and admirer of Plato and brought the spirit of Greek life to his students with a unique enthusiasm and understanding. He carried the significance of aesthetic value to the entire community. He was a founder of the Holyoke League of Arts and Crafts and for twenty-three years among its most active members. His friends, of all ages in all fields and at all distances, were tied to him with an enduring affection. None who knew him will forget the tall and gentle professor who did not have to "seek dying" to live in Plato's realm of Ideas.

ROGER W. HOLMES

The Secretary reported that there are 744 members of the Eastern Division, of which 59 are emeritus and 53 associate members.

The following report was presented by Lewis W. Beck on behalf of the Committee on Information Service:

COMMITTEE ON INFORMATION SERVICE

Annual Report 1950

The Committee on Information Service can report surprisingly good results for the year 1950.

Registrants	199
Openings reported	54
(at least 12 of these were not filled by any appointment)	
Appointments resulting from Committee nominations	14

In the last annual report (Proceedings and Addresses, p. 86) the Committee recommended that the Association consider the feasibility of enlarging its activities to include attempts to "expand the field of philosophic instruction through encouraging administrations to establish departments of philosophy in colleges and schools where they do not now exist." In view of impending changes in membership of the Committee and of the uncertain situation with respect to college enrolments and manpower in general, the Committee does not now feel that this is an appropriate time to expand its activities.

Financial Statement

Receipts

Balance	\$ 58.06
Eastern Division	150.00
Western Division	75.00

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Pacific Division	50.00	
		\$333.06
Expenditures		
Postage	53.56	
Clerical	128.25	
Printing	147.69	
Miscellaneous (telephone and telegraph, etc.)	1.74	
Bank charges	1.82	
		\$333.06

The expenses of the Committee are borne by three divisions, the proportion charged to each division being determined by its share of the total memberships. The ratio over three years was Eastern 60%, Western 30%, and Pacific 10%. The Pacific and Western Divisions had during the past three years paid more than their shares of the costs of the work of the Committee, and in November the Eastern Division paid \$92.50 to the Pacific, and \$2.50 to the Western Division to bring the total expenses assigned to each division into the proper ratio. Since the 1950 balance of the Committee is zero, the adjustment is complete; and in future years it is advisable that the Committee estimate its total expenses in advance and ask for appropriations in accordance with the actual ratio among the membership of the Divisions. The Committee is requesting \$300 for 1951, apportioned as follows: Eastern \$180.00, Western \$90.00, Pacific \$30.00.

L. W. BECK, *Chairman*

The Annual Report of the Publication Committee of the American Philosophical Association was read by Harold A. Larrabee. The Report of the Bibliography Committee of the American Philosophical Association was read by the Secretary, in the absence of the Chairman, Herbert W. Schneider.

Cornelius Krusé, Chairman, reported on the year's work of the Committee on International Cultural Cooperation, and introduced Professor Bayer, who presented details of the *Corpus Général des Philosophes Français*. Professor Krusé also reported on the year's work of the American Council of Learned Societies.

The Nominating Committee (Grace A. de Laguna, Chairman, Brand Blanchard, and Charles A. Baylis) presented the following nominations: for President, George Boas; for Vice-President, Ernest Nagel; for Secretary-Treasurer, Milton C. Nahm; for members of the Executive Committee, Morton G. White (1953) and Susanne K. Langer (1953). All were elected by unanimous vote.

The following recommendations of the Executive Committee were adopted:

That the following nominees be elected to full membership in the Eastern Division: Richard Bradshaw Angell, Eleanor Davidson Berman, Walter Bernard, Grace Edith Cairns, Walter N. Elder, Sing-Nan Fen, Mrs. Nicholas S. Gimbel, Adolf Grünbaum, Siu-Chi Huang, Ralph Candler John, John H. Lavelly, Edward H. Madden, Charles Malik, G. Stewart McKeown, Samuel R. Neel, Jr., Alvin F. Nelson, Vernon Metcalf Root, Henry M. Rosenthal, Aleksander Witold Rudzinski, David Sachs, Shiri Krishna Saksena, Ewing P. Shahan, Luis Recaséns-Siches, Roland Stahl, John Joseph Stoudt, George K. Strodach, Robert John Trayhern.

That the following be elected to associate membership: Harold Nesbitt Burt, John de Lucca, William Herbert Desmonde, Janis Tremper Dowd, Ursula Maria von Eckardt, Edith Ehrlich, Leonard H. Ehrlich, Morris W. Graff, Richard B. Johnson, Thomas Foster Lindley, David Lowenthal, Russell F. Moore, William

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Wright Paul, Warren E. Steinkraus, Thomas J. Taglianetti, George V. Walsh.

That the following be transferred from associate to full membership: E. B. Chrakian, H. Lamar Crosby, Jr., Martin Allen Greenman, William J. MacLeod.

That the Secretary be empowered to receive nominations for membership only until December 15 of the year in which the names of nominees are presented for election;

That, on nomination of President Murphy, Professors Schneider and Goheen represent the Eastern Division on a Committee to investigate further the possibilities for the reorganization of the American Philosophical Association;

That the Eastern Division accept the invitation of Bryn Mawr College to hold its next meeting at Bryn Mawr, Pa.

That the sum of \$100.00 be granted to Professor J. W. Scott, University College of South Wales and Monmouthshire, to support the bibliographical work, an *Index to the Proceedings of the Aristotelian Society*, covering the years 1900-1949.

As was reported in the *Proceedings* for 1949 (p. 89, footnote 1) the mail-vote upon the four resolutions relating to the action of the University of Washington in dismissing Professor Herbert J. Phillips resulted as follows:

Resolution I: Endorsed, 355 to 27; Resolution II: Endorsed, 372 to 9; Resolution III: Not endorsed, 137 to 229; Resolution IV: Endorsed, 297 to 71. The Secretary read the following communication from President Raymond B. Allen of the University of Washington:

Gentlemen:

March 17, 1950

Thank you for your letter of March 4 transmitting the resolution of the Eastern Division of the American Philosophical Association concerning Mr. Herbert J. Phillips.

It is apparent from your resolution that your group has had Mr. Phillips' case presented in some detail to it. I am fairly certain, on the other hand, that the University was not given opportunity to state its side of the situation. Having conducted such a one-sided investigation of the case, you are undoubtedly not aware of the fact that Mr. Phillips maintained a covert and concealed membership in the Communist Party for many years and never did admit this membership until he was brought before our Faculty Committee on Tenure and Academic Freedom in the hearings here a year and a half ago. Some months before that he declined to answer as to whether or not he was a member of the party in a conversation with me. It would be interesting to me to know whether you were aware of this fact when the resolution was put to a vote at your recent meeting. If you were, your organization apparently would advocate the employment of members of the Communist Party even though they had never publicly professed their membership but rather had kept it secret.

In the light of your organization's failure to examine into both sides of this question and especially because of your avoidance of the issue of concealment, it would seem to me that there is considerable question as to whether actually your organization can presume, as it does in the last paragraph of the resolution, the position as "professional colleagues best qualified to pass on his professional integrity."

Sincerely,

RAYMOND B. ALLEN /s/

Mr. Arthur E. Murphy, President

Mr. Milton C. Nahm, Secretary-Treasurer

The Executive Committee presented the following proposed amendment to the Constitution, with the recommendation that the Nominating Committee

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continue its present practice for another year and urge the members of the Eastern Division to fulfill their obligations in the matter of voting for officers. It was pointed out that the Constitution may be amended by proposing an amendment to the Business Meeting for consideration and voting upon it at the next annual meeting. The proposed amendment, preceded by a letter from the Committee on Nominations, read to the Business Meeting by Professor de Laguna, Chairman, follows:

To the Executive Committee:

As a result of the experience of recent years the Nominating Committee has become convinced that the present procedure followed by the Eastern Division for the nomination and election of officers is unsatisfactory and should be changed. We are therefore submitting a draft of a proposed amendment to the Constitution for your consideration before its possible presentation to the membership at the Business Meeting.

We agree with the evident opinion of the members of the Division that the choice of officers should not be entirely in the hands of a small committee appointed by the president as it was effectively in the past. It was in order to give some opportunity for the expression of the preferences of the membership at large that the present practice was adopted of sending ballots to be filled and returned before the Nominating Committee made its nominations. This procedure has proved ineffective, first because of the small number of ballots returned, and second, because of the spread in the votes cast.

This year a total of 95 ballots was returned. While this was the largest number on record, it is too small a proportion of the 744 members of the Division to make it truly representative. The 95 ballots contained the names of 32 persons for president, 38 for vice-president and 86 for the two members of the Executive Committee. Such a result can give the Nominating Committee no clear guidance in its choice of nominees, and yet the fact that a preference has been expressed makes it impossible for the Committee to feel justified in disregarding it entirely.

An election held at the annual Business Meeting with its very small attendance can be no more than a gesture, especially if the voting is *viva voce*. If there is to be a genuine election, there should be more than one candidate and the voting should be by ballot. If, as we suggest, the Nominating Committee names three candidates for offices (other than Secretary-Treasurer) and the voting is done by mail, we think that a far larger proportion of the members would return their ballots since they would be voting *to elect*, and not merely to nominate as at present. Nor do we think that this procedure would be open to the objection that having a choice of candidates presented would tend to produce factions in the membership.

The office of Secretary-Treasurer carries with it heavy responsibilities and demands special qualifications, since the successful running of the Division depends far more on the ability and devotion of this officer than on any other. It is because it is so difficult to find a person at once suitable and willing to undertake the work involved that we think it more feasible to make this office appointive.

PROPOSED AMENDMENT TO CONSTITUTION

PRESENT PROVISIONS

Article III—Officers

1. The officers of the Association shall be a President, Vice-President and Secretary-Treasurer. The President and Vice-President shall be elected by the Association at each annual meeting. The Secretary-Treasurer shall be elected for a period of three years.

2. There shall be an Executive Committee composed of ten members, three of whom shall be officers of the Association, and six of whom shall be members at large, two members elected each year for a period of three years. The retiring President shall be *ex officio* member for one year.

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3. There shall be a committee of three to nominate officers for the Division. The Senior member (Chairman) shall retire each year to be replaced by a new member appointed by the President.

AMENDMENT (preferred)

1. The officers of the Association (Eastern Division) shall be a President, Vice-President and Secretary-Treasurer. The President and Vice-President shall be elected annually. The Secretary-Treasurer shall be appointed for a term of three years, by the Nominating Committee, such appointment to be subject to the approval of the Executive Committee.

2. stet

3. stet

4. All elections shall be by ballot. It shall be the duty of the Nominating Committee to nominate three candidates for the offices of President and Vice-President, and six candidates for the Executive Committee. It shall further be their duty to prepare ballots containing the names of all candidates for offices to be filled in at the annual election, and to send such ballots by mail to all members of the Division at least three weeks before the annual meeting. All ballots shall be returned to the Nominating Committee either by mail before the annual meeting, or given in person to a member of the Nominating Committee before the day of the annual business meeting. The name of any member not an official candidate nominated by the Committee may be written on his ballot by a voter and shall count as a vote for the person so named for the office indicated. A plurality of votes cast for the President and Vice-President shall constitute an election of these officers. The two candidates for the Executive Committee receiving the highest number of votes shall be elected.

PROPOSED AMENDMENT (Alternate)

1. The officers of the Association (Eastern Division) shall be a President, Vice-President and Secretary-Treasurer. The President and Vice-President shall be elected annually. The Secretary-Treasurer shall be elected for a term of three years.

2. stet

3. stet

4. All elections shall be by ballot. It shall be the duty of the Nominating Committee to nominate three candidates each for the offices of President and Vice-President, and one, or more at their discretion, for the office of Secretary-Treasurer. They shall nominate six candidates for the Executive Committee. It shall further be their duty to prepare ballots containing the names of all candidates for offices to be filled at the annual election, and to send such ballots by mail to all members of the Division at least three weeks before the annual meeting. All ballots shall be returned to the Nominating Committee either by mail before the annual meeting or given in person to a member of the Nominating Committee before the day of the annual business meeting. The name of any member not an official candidate nominated by the Committee may be written on his ballot by a voter and shall count as a vote for the person so named for the office indicated. A plurality of the votes cast for President, Vice-President and Secretary-Treasurer shall constitute an election of these officers. The two candidates for the Executive Committee receiving the highest number of votes shall be elected.

Glenn R. Morrow, Chairman of a Committee (George Boas, Cornelius Krusé) appointed by President Murphy to investigate the dismissal of members of the faculty of the University of California, presented the following resolution, which was adopted unanimously:

BE IT RESOLVED that the Eastern Division of the American Philosophical Association
a. deplores the violation, by the Regents of the University of California, of long established traditions of academic freedom and tenure, in failing to continue in appoint-

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ment members of the faculty who had been recommended for continued appointment by the President, after having been cleared of charges against them by the Committee of Privilege and Tenure;

- b. urges that the Regents reconsider their action of August 25, both in the interests of the faculty members concerned, and because of the harm this action has done to one of the country's most distinguished universities;
- c. urges upon the Regents a return to the principles of academic freedom and tenure thus threatened with destruction at the University of California;
- d. requests its members not to accept faculty appointment to the University of California until and unless the members of the faculty facing dismissal have been secured in their positions under the traditional principles of academic freedom and tenure.

The Business Meeting was adjourned at 1 P.M. and reconvened at 4:15 P.M. The Secretary-Treasurer expressed his thanks to Glenn R. Morrow for having assumed the duties of his office from March until September.

President Murphy appointed Katherine E. Gilbert to the Committee on Nominations (Brand Blanshard, Chairman, Charles Baylis).

George Boas moved a hearty vote of thanks to the University of Toronto for the hospitality enjoyed by the Eastern Division during the annual meeting. The Secretary was instructed to convey the thanks of the Division to the President. The motion was passed unanimously, by rising vote. The Business Meeting adjourned at 5 P.M.

MILTON C. NAHM, *Secretary-Treasurer*

PACIFIC DIVISION

President: Georgiana Melvin

Vice-President: David Rynin

Secretary-Treasurer: Herbert L. Searles

Executive Committee: The foregoing officers and Hugh Miller *ex officio* for one year, Abraham Kaplan (1951), Isabel Hungerland (1951), and A. I. Melden (1952).

The twenty-fourth annual meeting of the Pacific Division of the American Philosophical Association was held at the International House in Berkeley, California, December 27, 28 and 29, 1950. The following program was presented:

WEDNESDAY, DECEMBER 27

- 2:00 P.M.—The President presiding.
In Defense of Metaphysics: The Postulate of the Givenness
of the Real examined from the standpoint of
Psychology.....Charles F. Wallraff
Is Metaphysics Poetry?.....Abraham Kaplan
- 4:30 P.M.—The members of the Association were invited to be the guests of
Prof. D. S. Mackay, Chairman of the Philosophy Department, at tea,
at his home, 11 Mosswood Road, Berkeley.
- 7:30 P.M.—Notes on the Instrumental Character of
Language.....Paul D. Wienpahl
Non-cognitive Synonymy and the Definability
of 'Good'.....D. Rynin
The Uniformity of Nature.....Wesley C. Salmon

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THURSDAY, DECEMBER 28

- 9:00 A.M.—Value and the Language of Psychology..... George H. Watson
 The Social Functions of Scepticism..... Robert E. Fitch
 The Psychological Surd in Statements of
 Good and Evil..... Donald A. Wells
 1:30 P.M.—Two Processes..... Alburey Castell
 The Revolution in Philosophy..... Frederick Anderson
 Universalism as Philosophy..... Elmo S. Robinson
 6:30 P.M.—Annual Banquet, the Vice-President presiding.
 The Presidential Address:
 The Science of Creation..... Hugh Miller

FRIDAY, DECEMBER 29

- 10:00 A.M.—The newly elected President presiding.
 Further Notes on Method in Historical Study:
 Large and Small-Scale Events..... W. T. Jones
 Philosophical Explication in Political Science..... W. I. Matson
 The Pacific Conference on the teaching of Philosophy held its annual meeting on the evening of December 26 and the morning of December 27. At the evening meeting there was a symposium and discussion on *The Philosophy of Science Course*. Papers were read by Charles Bures and Arthur Pap. At the morning session a paper was read by Philip Wiener introducing further discussion on the same topic.
 The annual business meeting of the Pacific Division was held Friday, December 29, from 9 to 10 A.M., with President Miller presiding.
 The minutes of the twenty-third annual meeting were approved as printed.
 The Treasurer's report was read and approved as follows:

TREASURER'S REPORT 1950

Receipts

Balance on hand December 20, 1949:	
War bonds	\$ 296.00
Savings account	301.50
Commercial account	123.74
<hr/>	
Total	\$ 721.24
Interest on savings.....	3.77
Membership dues	260.00
From Eastern Division (pro rated costs of Information Service 1947-1950).....	92.50
<hr/>	
Total	\$1,077.51

Expenditures

Mimeographing abstracts 23rd annual meeting.....	30.43
Gratuity for services Mills College 23rd annual meeting.....	17.00
Printing programs 23rd annual meeting.....	16.57
Postage, dues notices.....	10.00
Mimeographing, Information Service notices.....	1.66
Refund for overpayment of dues, Prof. Holcombe Austin.....	14.00

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Committee on Information Service, Lewis W. Beck.....	50.00
Postage, announcements 24th annual meeting.....	10.68
Mimeographing notices for 24th annual meeting.....	2.16
Safety deposit box 1949-50.....	6.00
A.P.A. Treasury annual dues 1950 George R. Geiger.....	64.50
A.P.A. Treasury dues International Federation.....	3.08
Printing of <i>Proceedings</i> 1949-50 George R. Geiger.....	122.55
Bank services	4.50
Secretarial expense	10.00

Total .. \$ 363.13

Balance on hand, December 20, 1950

War bonds	296.00
Savings account	305.27
Commercial account	113.11

\$ 714.38

Total .. \$1,077.51

HERBERT L. SEARLES, *Treasurer*

Audited by James L. Jarrett Jr. .

Upon recommendation of the Executive Committee the following were elected to active membership: Francis Seaman, Wesley Salmon, Robert T. Harris, James L. Martin, Alfred G. Fisk, and Patrick Suppes. Miriam Goldeen was elected to associate membership. David G. Everall was advanced from associate to active membership.

The following officers nominated by the Executive Committee were elected for 1951: President, Georgiana Melvin; Vice-President, David Rynin; Executive Committee member A. I. Melden for two years.

A motion to pledge \$100.00 to the revolving fund for grants-in-aid of publication, set up by the National Board of Officers, was carried.

The proposal of the National Secretary that the dues payable to the Treasury for the International Federation be set at ten cents per member was approved.

A committee of two consisting of Paul Marhenke and Robert Fitch was named by the President to carry on further study and correspondence looking toward the implementation of the motion of last year regarding reorganization of the Association.

The Secretary was authorized to prepare a questionnaire and poll the entire membership regarding the meeting place for next year. The alternatives proposed were: The University of British Columbia, Vancouver, B.C., in which case the time of meeting would be changed to early September, or the University of Southern California at the usual time in December. (It was decided, as a result of the poll, to hold the meeting in Vancouver, Sept. 6-8.)

The report of the Committee on Information Service given by Paul Marhenke was approved, and the Division was authorized to pay the sum of \$30.00 toward the expenses of the committee for 1951.

W. R. Dennes representing the Bibliography Committee of the Association made a brief report for the committee.

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A resolution presented by James L. Jarrett Jr., that the Division express its appreciation to the Department of Philosophy at Berkeley, and to the committee on arrangements for courtesies and services at the twenty-fourth annual meeting, was unanimously adopted.

A committee on resolutions consisting of Robert Fitch, Chairman, James L. Jarrett Jr., and Herbert L. Searles, presented the following resolution which was adopted unanimously. A motion to authorize the Executive Committee to bring it into harmony with resolutions of other divisions was approved, and copies were sent to the Board of Regents of the University of California, the Chairman of the Academic Senate, and the press.

- BE IT RESOLVED that the Pacific Division of the American Philosophical Association
- deplores the violation, by the Regents of the University of California, of long established traditions of academic freedom and tenure, in failing to continue in appointment members of the faculty who had been recommended for continued appointment by the President after having been cleared by the Committee on Privilege and Tenure;
 - urges that the Regents reconsider their action of August 25, both in the interests of the faculty members concerned, and because of the harm this action has done to one of the country's most distinguished universities;
 - urges upon the Regents a return to the principles of academic freedom and tenure thus threatened at the University of California;
 - requests its members not to accept faculty appointment to the University of California until the Regents take such action.

The President called attention to the death of John Elof Boodin on November 14, 1950, and Donald Piatt was named to write a memorial notice which was ordered printed in the *Proceedings*. The following memorial was subsequently submitted:

JOHN ELOF BOODIN

1869-1950

John Elof Boodin, born September 14, 1869, in Pjetteryd, Sweden, came to the University of Colorado in 1892. In the following year he went to the University of Minnesota, where the psychologist J. R. Angell acquainted him with the thought of William James. Graduating in 1895 from Brown University, where he heard James Seth, he proceeded to Harvard University to study with James and Royce, both of whom were lastingly impressed by his intellectual promise.

This was more than fulfilled in a series of works which carried to successful completion the construction of a realistic and empirical metaphysics oriented upon twentieth century science. These include *Time and Reality*, 1904; *Truth and Reality*, 1911; *A Realistic Universe*, 1916; *Cosmic Evolution*, 1925; *Three Interpretations of Reality*, and *God*, 1934; and *The Social Mind*, 1939. In this sustained and masterful effort to translate the long tradition of philosophical idealism into the materials of a rigidly empirical science, Boodin was moved to the creation of a realistic cosmology which was equally comprehensive of contemporary science and of twenty-five centuries of philosophical progress. There are few thinkers who have combined such depth of historical perspective with such breadth of scientific knowledge. This dimensionalism of his thought in time and space was Boodin's genius, the secret of his originality and power.

It is significant that this tremendous enterprise, which left him completely without external support and encouragement, associated Boodin increasingly with the Greek pioneers of theoretical science and philosophy. He came to incomparable understanding of the pre-Socratic progress which culminated in Plato (the scientist, not the platonist):

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and his later thought developed the pristine power which impelled theoretical speculation down the millennia.

Boodin's writings are the adequate and lasting monument of one whose thought became his existence. *Sum ergo cogito*. It was his destiny to offer his empirical reconstruction to an age already turning to a more critical analysis of the symbolic vehicle of science, an age which in its anxious preoccupation with language becomes temporarily oblivious of what language effects. It seems likely that another generation must pass before there is recovered the philosophical purpose that initiates and informs epistemological study. But we can be sure as was Boodin that skepticism will have its stop, and that when its wheel has again come full circle, use and acknowledgment will be made of a thinker whose scientific and philosophical competence placed him among the mighty few, even among those whose thought has laid hold upon the ontological and ethical import of empirical science. When that day comes, Boodin's writings will be ranged with the masterpieces of scientific imagination produced by this age, and stand as his sufficient memorial.

Boodin was an inspiring and effective teacher, remembered by his students; and a faithful colleague, always stimulating and deepening discourse. His professional career took him to Grinnell College, Iowa, 1900-1904; University of Kansas, 1904-1913; Carlton College, Minnesota, 1913-1927; University of Southern California, 1927-28; and University of California at Los Angeles, 1928-1939. He was philosophically active until 1947, and died in Los Angeles, November 14, 1950.

HUGH MILLER

D. A. PIATT

HERBERT L. SEARLES, *Secretary-Treasurer*

WESTERN DIVISION

OFFICERS (1950-1951)

President: D. W. Gotshalk

Vice-President: Richard P. McKeon

Secretary-Treasurer: Lewis E. Hahn

Executive Committee: The foregoing officers and Merritt H. Moore, Everett W. Hall, and Van Meter Ames.

NEWLY ELECTED OFFICERS (1951-1952)

President: Richard P. McKeon

Vice-President: Philip B. Rice

Secretary-Treasurer: William H. Hay

Executive Committee: The foregoing officers and Everett W. Hall (1952), Van Meter Ames (1953), and Bertram Morris (1954).

The forty-ninth annual meeting of the Western Division of the American Philosophical Association was held at Northwestern University, Evanston, Illinois, May 3, 4, and 5, 1951.

The following program was presented:

Thursday Afternoon, May 3

Session on Value Theory (Chairman, Everett W. Hall)

Independent Questions in Ethical Theories..... S. S. Browne

On a Logical Definition of Value..... Robert S. Hartman

The Lack of Historical Perspective in Esthetics..... Campbell Crockett

Session on Logic and Scientific Method (Chairman, Merritt H. Moore)

On the Nature of Scientific Law..... Laurence J. Lafleur

Modes of Meaning in the Philosophy of C. I. Lewis... Nathaniel Lawrence

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- Strict Implication as a Many-Valued Logic.....Atwell R. Turquette
Thursday Evening, May 3
 Informal Comments on "The California Situation".....Edward C. Tolman
Friday Morning, May 4
 Session on Metaphysics (Chairman, Van Meter Ames)
 Reversion.....Lucius W. Elder
 The 'Political' Philosophy of Logical Empiricism.....Warner A. Wick
 Naturalistic Metaphysics and the Two Evolutions.....Gardner Williams
 Session on Theory of Knowledge (Chairman, D. Luther Evans)
 Berkeley's Argument for Nominalism.....W. H. Hay
 An Analysis of Reality (An Epistemological Critique).....
 Lauchlin D. MacDonald
 Bergson's Theory of Meaning.....Robert L. Rein'l
Friday Afternoon
 General Session on the Problem of Induction (Chairman, Wilfrid Sellars)
 Information and Induction.....C. West Churchman
 A Re-examination of the Problem of Induction.....W. Donald Oliver
 Induction and the Threat of an Infinite Regress.....Frederick L. Will
Friday Evening
 Annual dinner with A. Cornelius Benjamin presiding (in the absence of Vice-
 President Richard P. McKeon who was in Europe)
 Welcome to the Association, by A. C. Van Dusen, Assistant to the President
 for the Northwestern University Centennial Celebration
 Presidential Address by D. W. Gotshalk: Twentieth Century Theme
Saturday Morning, May 5
 General Session on Foreign Policy and Moral Principles
 (Chairman, Charner M. Perry)
 The Moral Dilemma in Politics, by Hans J. Morgenthau (read by Charner
 M. Perry in the absence of the author who could not make it back from
 Europe in time for the meeting)
 Moral Values and National Interests.....R. A. Tsanoff
 Power: Its Ubiquity and Legitimacy.....T. V. Smith
 At the request of the Chairman, Professors Frank H. Knight, and Friederich
 A. Hayek also made brief statements on the topic.

The following individuals served as critics: for the session on Value Theory, Thomas E. Hill, E. T. Mitchell, and Campbell Crockett; for the session on Logic and Scientific Method, Robert Sternfeld, Paul Henle, and Arthur W. Burks; for the session of Metaphysics, Quinter M. Lyon, Charles L. Stevenson, and Charles Hartshorne; and for the session on Theory of Knowledge, Newton P. Stallknecht, Robert J. Henle, and Susanne K. Langer.

President Gotshalk presided over the business session which followed the discussion of Foreign Policy and Moral Principles.

Since the minutes of the forty-eighth annual meeting were published in the *Proceedings*, it was moved, seconded, and voted that the Division dispense with the reading of them at the business meeting and that they be approved as printed. The Secretary reported on the following set of resolutions concerning

PROCEEDINGS

the California situation which were adopted by mail ballot by the Division. (Similar resolutions were approved by the Eastern and Pacific Divisions at their December meetings, and ballots were sent to our members in January of this year):

BE IT RESOLVED that the Western Division of the American Philosophical Association

- a. deplors the violation, by the Regents of the University of California, of long established traditions of academic freedom and tenure, in failing to reappoint members of the faculty who had been recommended for reappointment by the President after having been cleared by the Committee on Privilege and Tenure;
- b. urges that the Regents reconsider their action of August 25, both in the interests of the faculty members concerned, and because of the harm this action has done to one of the country's most distinguished universities;
- c. urges upon the Regents a return to the principles of academic freedom and tenure thus threatened at the University of California;
- d. requests its members not to accept faculty appointment to the University of California until the Regents take such action.

Out of 219 who sent back a statement or ballot on our mail poll, 208 voted for the resolutions and one additional member announced a favorable attitude toward provision *d* with no comment on the others, six opposed the resolutions, one stated that he had inadequate information, two that the resolutions were too complicated for a "yes" or "no" vote (one of them expressed misgivings about provision *b* but indicated that *a*, *c*, and *d* looked all right), and one voted for *a*, *b*, and *c*, but against *d*.

The next order of business was the election of new members. The following nominees were elected to full membership in the Association: William Alston, Frederick P. Bargebuhr, Thorwald W. Bender, James H. Cobb, Winson Coleman, George W. Forell, Donald A. Gallagher, John J. Glanville, Thomas M. Haynes, Star Heimsath, William J. Kilgore, Herbert Lamm, Robert F. Lechner, Maurice A. Natanson, Charles J. O'Neil, Guy H. Ranson, Jerome Richfield, Leo Simons, Oliver C. Weaver, Jr., Charles W. Wegener, and William F. Zuurdeeg. The following associate members were elected to full membership: Mildred Blynn Bakan, Fred A. Brockway, Campbell Crockett, S. Morris Eames, Edward A. Maziarz, Clifford H. Murphy, George K. Plochmann, Elizabeth G. Ramsden, Robert Sternfeld, Harry M. Tiebout, and Robert M. Wieman. The following nominees were elected to associate membership in the Association: Manuel Bilsky, Keith A. Chandler, Edward B. Costello, Cletus Dirksen, Wesley C. Dykstra, Robert B. Fichter, John T. Goldthwait, Kenneth Kennard, George F. J. LaMountain, John Linnell, Benjamin Miller, J. Sayer Minas, Anthony A. Nemetz, Leonard K. Olsen, Robert A. Price, Irving Sosensky, Surindar S. Suri, Robert S. Trotter, and Robert Turnbull.

The following Treasurer's Report was read and approved:

TREASURER'S REPORT

April 22, 1950 to April 27, 1951

Receipts:

Balance on hand, April 22, 1950.....	\$ 228.87
Dues collected to April 27, 1951.....	1,442.89

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Proceeds of sale of <i>Newsletter</i>	3.00
Eastern Division payment to balance Information Service Fund	2.50

Total	1,677.26
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Expenditures:

National dues and Proceedings	572.75
<i>Newsletter</i> expense	134.19
Publications Committee Revolving Fund	100.00
Committee on Information Service	115.00
International Federation dues	39.50
Stationery and Supplies	50.65
Smoker and Banquet expense	29.86
Printing Program	40.29
Program Committee Travel Expense	12.34
Telephone and Telegraph	8.82
Postage	53.72

Total	1,157.12
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Balance on hand, April 27, 1951	520.14
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LEWIS E. HAHN, *Secretary-Treasurer*

Merritt H. Moore, reporting for the Auditing Committee, stated that the Treasurer's Report had been examined and found correct; and it was moved, seconded, and voted that the Auditor's Report be accepted.

Richard P. McKeon was elected president by acclamation. For Vice-President the Nominating Committee (Charles Hartshorne, Chairman) nominated Herbert Feigl, Philip B. Rice, Howard D. Roelofs, and W. H. Werkmeister. Since no one of this group received a majority on the first ballot, the members voted a second time on the two nominees receiving the most votes on the first (Messrs. Rice and Werkmeister); and Philip B. Rice was elected to this office. According to the rules adopted in 1948, he will succeed to the presidency a year hence. William H. Hay was nominated for Secretary-Treasurer and was elected. Bertram Morris was nominated for member of the Executive Committee and was elected.

The Division voted to accept the report of the Committee on Information Service (Vacancies and Available Personnel) as presented by Lewis E. Hahn. For 1950 199 candidates registered with the Committee, 54 openings were reported (at least 12 of which were not filled by any appointment), and 14 appointments resulted from Committee nominations. So far this year 179 have registered with the Committee, 14 institutions have reported vacancies, and one appointment has been made as a result of Committee nominations (few, if any, of the other thirteen reported vacancies have been filled by any appointment).

In its recommendations to the Division, the Executive Committee stated that in a time when openings seem likely to be increasingly rare, it is more important than ever that the work of the Committee on Information Service be maintained and encouraged. The Division voted to continue and to cooperate with the Committee and authorized payment of its share toward the expenses of the Committee. Lewis W. Beck, to whom is due most of the credit for work accomplished by the Committee in recent years, has asked to be relieved immediately of its chairmanship; and President Gotshalk announced that Lewis

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E. Hahn, the Western Division representative on it, is the new chairman of the Committee.

The Division voted to continue the *Newsletter* and expressed its thanks to Willis Moore, the retiring editor, for his excellent work as editor of it. Cecil H. Miller was named to succeed him as editor.

The Division voted to accept the invitation of the University of Michigan to hold its fiftieth annual meeting in Ann Arbor May 8, 9, and 10, 1952.

Last year the Southwestern Philosophical Conference had applied for divisional status in the American Philosophical Association, and the Division voted at its forty-eighth annual meeting to table it for further study of the mutual advantages and disadvantages for the Western Division and the Conference of making such a change. Professor Edward S. Robinson, then Secretary-Treasurer of the Conference, submitted to our Executive Committee last December a detailed, thorough statement regarding the major advantages and disadvantages; and upon the recommendation of the Executive Committee, the Division voted to have this statement sent out to its members in the March, 1952 *Newsletter* with a view to definite action at the fiftieth annual business meeting.

Professor Marten ten Hoor reported for the Committee on Publications, and the Division adopted the following resolution: **RESOLVED** that in view of the proposal of the Committee on Publications of the Association to build up a revolving fund for the support of the work of the committee and in view of a previous contribution of the Western Division to this fund, the Executive Committee of the Division be authorized to make a further contribution not to exceed one hundred dollars for the coming year to the Committee on Publications.

A memorial notice for Charles B. Vibbert was read, and by a rising vote it was ordered printed in the *Proceedings*. (For this memorial, see Minutes of Eastern Division).

Paul Arthur Schilpp from India sent a cablegram of greetings to the Division.

Frederick P. Harris, Secretary of the Western Conference on the Teaching of Philosophy, reported briefly on the meeting of the Conference which was held Thursday morning, May 3. This year's program of the Conference was devoted to the evaluation of the philosophy student, and the following papers were presented:

Tests and Measurements—Some Observations E. L. Clark
(of the Northwestern University Department of Psychology)
Objective Testing at the College, University of Chicago . . . Donald Meiklejohn
Notes of Objective Hour Examinations Maurice Mandelbaum
Testing and Grading the Philosophy Student Cecil H. Miller
Test Performance after Training in Functional Logic John H. Melzer

At the Conference business meeting its present officers (President Paul Henle, Secretary Harris, and Executive Committee Member Albert E. Avey) were reelected for another term. Professor Harris also reported that he still has left some copies of the Cleveland Conference on the Teaching of Philosophy volume which can be had at a reduced rate.

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Professor Vivas raised the question of whether the Smoker should not be kept free of formal papers or addresses and these reserved for the regular sessions, keeping the Smoker as a social occasion for visiting with friends. In the discussion which followed it was maintained that though formal addresses were probably inappropriate for the Smoker, this was a very convenient time for informal reports on such matters as the California situation and the East-West Conference or for similar reports from colleagues who had been visiting abroad. It was finally voted, with some dissenting votes, that it was the sense of the meeting that it is desirable but not imperative that the Smoker be kept free from official programs.

For the information of the members of the Division Professor Van Meter Ames made the following statement on the Vassar situation: "In view of the garbled news story sent out by the Associated Press about the Philosophy Department of Vassar College, I would like to call to your attention the denial of this story by Miss Blanding, President of Vassar. She remarked that it would unjustly cause hardship to the three young instructors who were not principals in the affair but simply bystanders.

"I am convinced, from personal acquaintance with one of these instructors, that they are all persons of fine character and real ability. It would be unfortunate if the ludicrously exaggerated account of the Vassar affair were held against the instructors who were entirely on the sidelines, in their search for positions, since their one-year appointments are not being renewed. They are Miss Mothersill, Mr. Richfield, and Mr. Spielberg."

Upon the recommendation of the Executive Committee, the following resolution was adopted by the Division: In view of the overwhelming support by the Western Division of the resolutions condemning the violation of academic freedom by the Regents of the University of California and in view of the fact that friends and colleagues who because of their refusal to sign the loyalty oath are in financial distress, be it resolved that the Secretary of the Division be authorized to receive and transmit individual contributions to help offset the loss of regular salary by these non-signers.

Professor Rice then moved and it was seconded and voted that (1) the Secretary be instructed to mail to all members of the Division copies of the resolution concerning receipt of contributions for the temporary support of University of California professors affected by the action on the loyalty oath; and (2) the Secretary also include with the copies of the resolution the information given the Division by Professor E. C. Tolman that certain members of the Board of Regents of the University of California have declared their intention to appeal the case to the California Supreme Court and that consequently the faculty members involved may be without employment for another six months.

The following motion by Van Meter Ames was adopted by a unanimous standing vote: "Be it resolved that the Western Division of the American Philosophical Association on the occasion of its forty-ninth annual meeting express and record its great appreciation of the hospitality of Northwestern University in connection with its centennial anniversary. The Western Division

PROCEEDINGS

would like also to thank the local committee on arrangements for its consideration and efficiency in making the meeting a very pleasant one."

LEWIS E. HAHN, *Secretary-Treasurer*

OFFICERS AND COMMITTEES OF THE AMERICAN PHILOSOPHICAL ASSOCIATION FOR 1951

(Addresses are given in the list of members)

Board of Officers:

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Cornelius Krusé (1953)

Delegate to the Council of the American Association for the Advancement of Science:

Charles Morris

Delegate to the American Documentation Institute

R. P. Hawes

Committees:

International Cultural Co-operation—Cornelius Krusé, *Chairman*; Edgar S. Brightman, Richard McKeon, F. S. C. Northrop, W. R. Dennes, Charles Morris, Arthur E. Murphy, George Boas, W. E. Hocking, Susanne K. Langer

Bibliography—Herbert W. Schneider, *Chairman*; C. J. Ducasse, W. P. Montague, W. R. Dennes, D. S. Robinson, Maurice Mandelbaum, Emerson Buchanan, *Secretary*

Carus Lectures—Arthur E. Murphy, *Chairman*; C. J. Ducasse, Charles Morris, Irwin Edman, W. R. Dennes, A. E. Burt

Publication—Harold A. Larrabee, *Chairman* (1952); Donald S. Mackay (1953), Marten ten Hoor (1951), Virgil Aldrich (1951), Max Black (1951)

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AMERICAN PHILOSOPHICAL ASSOCIATION

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